

A
CLUSTER
OF
Canaans Grapes.
BEING

Severall experimented truths received through
private communion with God by his Spi-
rit, grounded on Scripture, and
presented to open view for
publique Edification.

By the Right honourable
Sir ROBERT TICHBOURN,
Lord Mayor of the City of London.

1. COR. 12. 7. *The manifestation of the Spirit is given to every
man to profit withall.*

MATTHEW 5. 15. *Neither doe men light a candle, and put it
under a busbell, but on a candlesticke, and it giveth light unto all
that are in the house.*

1 COR. 1. 27. *But God hath chosen the foolish things of the world
to confound the wise, and God hath chosen the weak things of the
world to confound the things which are mighty.*

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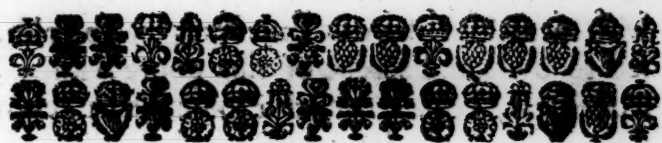
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CLUSTER



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TO THE
RIGHT HONORABLE

AND TRULY NOBLE,

Thomas Lord Fairfax, &c.



HAVE observed, that Persons engaged by love, have used *this way* to make their acknowledgements that when they give their labours to the Worlds view, they present them to that hand which hath by kindness most obliged them; I judge this practice to arise from ingenuity of spirit, that where men cannot pay a debt, there they will acknowledge themselves debtors. Now I beseech your *Excellency* to give mee leave to take up this practice, I am not able to pay the obligements of your *Lord-ships love and kindnesse to me*; nor in this doe I attempt any higher thing, then to acknowledge my selfe your *Lord-ships* debtor for more undeserved favours then any person I know, amongst those many thousands that are fellow-debtors with

The Epistle Dedicatory.

with mee. And if your *Excellency* shall be pleased to own and accept of this poore acknowledgement, I shall declare it to be the fruites of your owne wonted goodnesse, and my selfe not at all the lesse, but the more your debtor. I am the more encouraged to Dedicate this to your *Lordship*, from the observation that I have made of your spirit, to be willing to own truth and honesty in the lowest person and the meanest dress. What I here present to your hands, I trust will be found truths by the word and spirit of truth : but I confesse unto your *Lordship*, it is in a very mean attire, without the ornament of humane learning : And I expect Worldlings should slight and scorne it upon that account : but if they appear truths, *as truth is in Jesus*, I am confident they will be beautifull in your *Excellencies* eye. I have had much strugling between my flesh and spirit, whether to bury, or to bring forth these breathings of God upon my soule. The spirit of God hath made them very sweet to me, and my spirit judged they might be so to others, therefore was I willing to breath them forth : but then my flesh objected that the stile was low and meane, and that this subject out of my hand would administer matter of scorne from the World : and if one of a thousand did value it, yet a thousand
for

The Epistle Dedicatory.

for one would slight me and it. Til it pleased God to carry me above scorn, I could not rise to this resolution, to bring that forth to the World, which God by his spirit had brought into my soul; but when I had resolved the world should have it, I was not long to seeke in my self of a hand first to present it to, but resolved to presume upon your *Excellencies* exceeding love and goodnesse, so as to present it unto your *Lordship* as the acknowledgement of my reall affections & abundant engagements to your *Excellency*,

Sir, I Blesse the Lord I have no base ends in this appearing to the World; for if the reasonings my flesh could have prevailed, this had never been an object for Worldlings scorne. And if the Lord shall give you time to read it, I hope it will appeare to your *Excellency*, and to every spirituall eye that shall looke into it, that my designe is to lift up something above my selfe, (*Namely God in Christ.*) And finding the same spirit to be in your bosome, I am encouraged to dedicate this following Treatise to your *Lordship*, & take that boldnesse as to subscribe my self your *Excellencies* very much engaged, and ever faithful servant,

ROB: TICHBOURN.



TO THE

READERS.

Readers,

IF you know what you looke for, I will tell you what you shall finde ; that so you may either save your labours or attaine your ends ; You shall have truth in a meane attire set before your eyes, the truths of God which to a spirituall eye carry their owne beauty ; but you will finde them without art, not adorned with humane learning, and so without beauty to a fleshly eye : I know you will wonder what I mean to appeare in Print, especially in these times, when plaine truths from the most of men, will finde nothing else but plaine scorne ; most men have fight but on one side, and their stomacks so full of crudities, that they cannot beare but vomit up with scorne in the face of him that brings them, even saving truths ; besides you will thinke I cannot be ignorant but to know, that my name will prejudice these truths unto many that lives by fancie more then.



The Contents of the severall Chapters con- tained in this Booke.



LOVE to all SAINTS shews union
with Christ.

*By this shall all men know that ye are
my Disciples if yee love one another,
John 13. 35.*

What Christ hath borne for
Saints they shall never beare themselves.

*For as many as are of the workes of the law are under the
curse; for it is written, cursed is every one that continu-
eth not in all things which are written in the booke of the
law to doe them.*

*But that no man is justified by the Law in the sight of
God, it is evident for the just shall live by faith.*

*And the law is not of faith, but the man that doth them
shall live in them.*

*Christ hath redeemed us from the curse of the law, being
made*

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made a curse for us; for it is written cursed is every one that hangeth on a tree.

There is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, for yee are all one in Christ Jesus.

And if ye be Christs then are you Abrahams seed, and heirs according to promise, Gal. 3. 10, 11, 12, 13, 28. 29.

Gods Children have his Spirit to walk and work in.

For as many as are led by the Spirit of God, they are the sonnes of God.

For ye have not received the spirit of bondage again to feare, but yee have received the spirit of adoption whereby we cry Abba. Father.

The Spirit it selfe bearing witnesse with our spirit that we are the children of God, Rom. 8. 14, 15, 16.

Gods love giveth Saints to know they shall appear like Christ.

Behold what manner of love the Father hath bestowed upon us that we should be called the sonnes of God. Therefore the world knowes us not, because it knew not him.

Beloved, now we are the sons of God, and it doth not yet appeare what we shall be: but we know that when he shall appeare we shall be like him, for we shall see him as he is, 1 John 3. 1, 2.

Christ is the foode of living soules.

I am that bread of life, John 6. 48.

Christs reigne by his Spirit is the Saints liberty from bondage.

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To redeeme them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba. Father, Gal. 4. 5, 6.

Saints are compleate before God in their union with Christ.

For in him dwells all the fulnesse of the God-head bodily, and yee are compleat in him, Coloss. 2. 9.

Free grace in God justifieth & redeemeth through Christ.

Being justified freely by his grace through the redemption that is in Christ Jesus, Rom. 3. 24.

Christ and the new creature are unseperable.

Therefore if any man be in Christ hee is a new creature, 2 Cor. 5. 17.

Vanity and vexation of spirit compasseth all things under the sunne.

I have seene all thy workes that are done under the Sun, and behold all is vaniity and vexation of spirit, Eccles. 1.

14.

A Saints excellency is to have no will in himselfe but the will of God.

Saying, Father if thou be willing remove this cup from me, neverthelesse not my will but thine be done, Luke 22.

42.

No man exceeds another in excellency but by received mercies.

For who maketh thee to differ from another? and what hast thou that thou didst not receive? 1 Cor. 4. 7.

None

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None but God can be a proper subject for a Saint to glory in.

He that glorieth, let him glory in the Lord, 1 Cor. 1 part of the 30. vers.

Saints have victory through Christ over Death, and by faith glory in it.

O Death where is thy sting? O grave where is thy victory?

The sting of death is sin, and the strength of sin is the Law.

But thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Cor. 15. 55, 56, 57.

FINIS.

To the Readers.

then Faith; such as will cavill with all truth that comes by a hand they like not, and have little other grounds for the truth they take up, but that they come by such hands that they at present fancie; I confesse I cannot make my selfe so ignorant as not to understand these things, nor is it my designe by appearing in Print to make my selfe publike, for I expect by it to be the derision of most men, nor doe I Print because I thinke the Presse wants worke, for I am thoroughly convinced that much evil hath overspread this Land by those many unsavory Pamphlets, and those rending, dividing principles which have this way been spread abroad, by which the members of Christ have been scandalized, rent and divided and have almost made themselves a prey to the Wilde Boares, and the subtil Foxes, which have no higher ends but to destroy the tender Vines: The reasons why I chuse to render my selfe to the Worlds scorne in this matter and manner, are these.

First, In satisfying my conscience in obedience to God in some Scriptures set upon my spirit by himselfe I trust, when as my flesh and spirit did contend about this matter; And the first is this.

Freely yee have received freely give; Though this was spoken first to the Apostles, yet I thinke it doth not exclude any but include every Saint and

To the Readers.

Disciple of Christ to be free in the giving forth of their knowledge, experience and injoyment of God in Christ, by his spirit to the World. And this is my case, What I give I have freely receiued from the Lord in secret, when no eye but his did see me. I doe acknowledge it is the free grace of God that makes knowne any tittle of truth to me, and if my heart deceiue me not, it is the manifesting of his free grace that is my designe in giving forth freely as I receiue : I shall I trust with much more ease beare the reproaches of the World, then I could a concealement of the love of God in Christ. In another Scripture I finde that light is not to be put under a busbell but to be held forth that according to its nature it may lighten others, and because what Saints have, they have receiued, and every talent is to be improved to the Masters use, and the standing rule to Gods people ; that all things be done to edification, and that most which may edifie most, therefore in obedience to these Scriptures, God hath moulded me into his will, and I doe freely cast my selfe npon his love and power, to beare up my spirit to carry me through good and evill reports, and I hope shall ever esteeme of the Worlds scornes as not worthy of thoughts in that day when God shall manifest his will and worke to me.

A Second Reason why I thus appeare, is, That

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I might be a Christian Servant to fellow Saint^s God is as free in giving as he is in saving, he gives what he pleaseth, how he pleaseth, when he pleaseth and by whom he pleaseth, this I have in some measure experimented of God, and thinke it my duty to be a servant to God and to fellow Saints, to bring unto them what I have received from him : When Saints reveale their knowledge and experience of God, they doe thereby confirme, strengthen, and build up one another in their most holy Faith : I know no higher worke that Saints on earth have then this, and were it more in practice, I doe verily believe that the beauty of holinesse and the power of godlinesse would be more transparent, but instead of serving one another this way in the spirit of God, we are devouring & destroying one another by an evill spirit of lying and slaundering, fomenting unchristian and needlesse jealousies one of another ; this is either in the beginning or the end of most mens discourses, of their printings ; and it hath been, where I am sure it ought not to be, in mens Preachings ; these tares which the evill man hath sowne amongst the good seed have exceedingly scandalized the Gospell of Christ, with the professours thereof ; and if God delight in this generation, he will exceedingly humble us under this very thing ; in stead of crucifying
Christ

To the Readers.

Christ in one another, Saints should be servants to carry Christ to each other ; I meane their light in Christ, and their experiences of the love, faithfulness, and holinesse of God; this would increase love to God and his people in stead of devouring, beget imbracings into the bosome and armes of love, and faithfulness, not to belly and scandalize but to honour and vindicate every childe of God.

A third reason that moves in me is this, to stir up those many thousands which this Land affords that are abundantly more able to take up this necessary worke. Truly it is sad to see how frothy and light things doe take up the spirits of able and godly men, when as this onely thing necessary is as it were quite forgotten, not onely dead but buried out of sight, I doe beleewe these last seven yeares have brought forth as little of this fruit, as any seven yeares before, in which men did complaine they durst not send truths abroad, least so doing should confine them to Prisons, had the seven years liberty the Presse hath, been improved in this, through the blessing of God, it might have left such monuments of God in the World as after ages might have blessed him for : I doe beleewe Satan hath hindred much of this worke from appearing by the scandall and reproach of the World which is usually cast upon it; truly I found it a very hard thing

To the Readers.

thing to get over, but when God gave me to understand, that the good and comfort of one soule was of greater weight then the reproach of all the World; I was immediately carryed above that temptation, and I here mention it to stirre up others to the same worke, for doubtlesse God hath many thousand poore Saints in this Kingdome which will gladly gather up those pearles of Divine truths, which the Swine of the World trample under their feet, if but one soule blesse God in truth for the revealing of these truths, though many thousands prophane ones should scorne me to my face, yet I shall not lose my end nor repent for my reproaches, if God be honoured by them.

My last reason is this, To give the World a true discovery of my spirit, and light in those things which I count weighty, and every truth of them to be of more concernment then a thousand Worlds, I cannot tell the thoughts of men concerning my self, nor will presume to take the place of God to judge the thoughts of any; but this I can truly tell that in the following truths I have clearely opened my heart to the view of every Reader, & have faithfully given to the World what light God hath given to me in those maine truths, and fundamentals of salvation, in which my soule liues, and what I can cheerefully dye in, the next moment.

This

To the Readers.

This is all I shall say, I blesse the Lord I am single hearted in this worke, let men judge of me and it according to their light, I have no other end then this. That the eternall loving kindnesse and free grace of God may be listed up in the World, and that all his people may know how good a God he is. I confesse these truths of God were in my soule, like new Wine in old Bottles, my flesh could imprison them no longer, and now they are abroad give me leave Reader with them to give thee a word of caution.

If thou beest spirituall, and understandest these truths of God in the spirit, and findest them sweet, then blesse the Lord, let thy heart praise him and thy eye be singly set on him, overlooke the creature wholly, unlesse it be to glory in the Lord that hath magnified his free grace to so weake a one as my selfe is,

I acknowledge the truths to be Gods, and revealed by his Spirit of truth, so that the beauty of them must center no where but in him, but all the failings and weaknesses from first to last are mine, the fruits of my flesh and darknesse.

I beseech you let God have his due glory, though you blame me for my failings let not my weaknesses prejudice any soule against the preci-

To the Readers.

ous truths of God. I trust there is nothing but what are truths of God, though weakly managed, and if any one amongst those many thousands more discerning eyes then mine shall finde out any thing that is not so, I trust if in a spirit of love and meeknesse it may be made known to me, I shall blesse God for that soule, and honour his truth by acknowledging my owne errors.

And to the scorner I shall onely say this, I wish you could singly scorne me in it and I not God, then would your sinne be the lesse, and so would my sorrow too; for God hath carried me above your scornes, and were not your sins increased by it, the care of either side would be but very small.

Let me deale plainly with you, you wrong your selves, not me, for I can both live and dye full of joy and rest in the love of God; though you shall please your selves in scorning and deriding me, and all the returne I shall make to this, will be to pity your darknesse, and to pray the Lord to give you the light of his Spirit, by which you may truly know him, And Jesus Christ which he hath sent; and then I know you will be new creatures.

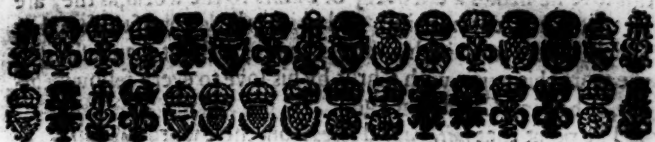
I shall hold you no longer in the Porch, but
open

To the Readers.

*open every doore of the house that you may both
read and see the truths of God made knowne by
his Spirit, to the weakest, and one as unworthy as
any of his Servants,*

Rob: Tichbourn.

both
ne by
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A

Cluster of Canaans GRAPES.

CHAP. I.

Love to all Saints shewes union with Christ.

JOHN 13.35.

By this shall all men know that ye are my Disciples, if ye love one another.



THE foregoing verse holds out a Command from Christ, that all his Disciples, those which love and follow him should love one another. And to this command our Saviour holds forth his love as a pattern and incitation to us to love one another, *That you love one another,* saith Christ, *as I have loved you.* Our Saviour spake these words a little before his death, that they might be of the more force, and make the more impression upon the souls of his Disciples, as if he should say, remember my *dying love*, and let it live in your bosoms; as a precept and example for you to love one another. In this 35. verse our Saviour advances love; *holy spiritual love*, and makes it a *Beacon* of discovery. This love, it is the love of Christ *within us*, for *without him* we can do nothing. Now Christ makes a double discovery by this love: *The first is this* he discovers God his Father and our Father, and himselfe to us: *Secondly*, by

Verse 34

this love he makes a discovery of *Saints* to the world, as they are in union and communion with him; the latter of these is that which is held forth in this verse, namely, A Saint manifesting to the world his union with Christ, by his love to every fellowmember, as bearing Christs im age.

The point that *naturally* flowes from these words, is this :

That love to all Saints is a plain manifestation of our union and communion with Christ.

When I say all Saints, I admit of no distinction but only Saintship, living in the Spirit up to their interest as Disciples and followers of Christ: *Not Saints of such or such a judgement in point of worship, nor Saints of a higher or lower growth, nor Saints distinguished by their various formes of discipline, but as branches of the true Vine, which in their union with Christ bring forth the fruits of the beauty of holinesse, and the power of Godlineesse.* Christ gives this as a generall command to all his Disciples, *to love*

John. 15.
17.

one another, our Saviour tells us this, As I am in the Father, so are you in me, and this is a good foundation of love, therefore love one another as I have loved you. And in 1 John 4. 21. And this Com-

John. 15.
12.

mandement have we from him, that he who loves God loves his brother also, as if the holy Ghost had said, Those that truly love God will love his image where-ever they find it. Our Saviour in *John 17. 20, 21.* prays upon this principle, he prays for all that shall beleve in him, his love is not stinted only unto Apostles or Disciples, persons of greatest gifts and graces, but it runnes as strongly to the weakest beleever. So in the 10 verse of that 17. of *John, All mine are thine, and thine are mine, and I am glorified in them.* Christ by an eye of love beholds that union which the weakest beleever hath with him, and beholds his glory in that union. Here we have Christ the purest fountain of love for our pattern, his love runnes to all in union with him, so should our distinguishing love extend to all that hold the head Christ Jesus, and walk in the light and life of the Spirit. This truth is so cleare from the first Text, that it needs not any more to prove it, though the Scripture be abundant in it, as that 1 *John 4. 19, 20, 21.* and *John 15. 12.* So

1 Thess. 4.
9.

take in 1 *Thesse. 4. 9.* the Apostle makes it as it were a needlesse thing, to write to them their duty in this, to love their brethren in Christ, *For (says he) you your selves are taught of God to love one another, as if he had said, you know nothing of God if you know*

not.

not this duty ; if you know your union with Christ, you will know that that love which made you one with him, hath made you so with every of his members. So in that 1 *John* 2. 10, 11. the holy Ghost there speaks the same thing with the first Text, and makes love to the brethren to be a discovering beame of Christ the Lord of Light and Glory in us. The Text is plain, *Hee that loves not his brother, abides not in the light, but is in darknesse, and walkes in darknesse, not knowing whether he goes, because he is without Christ the light of life, who is the light of that soul he lives in, which soule loves Christ, and all that is like him.* In all these Scriptures you may observe how the heart of Christ, and all those that wrot from the dictates of the holy Ghost, is upon this very thing. God calls himself the *God of love*, & fills his children with his Divine nature by his Spirit, and would have them beare his Name too, that the world may know, that the *Father of love* hath begotten *Children of love* in his owne likenesse.

1 J. h. 2.
10, 11

I am afraid we all live much below this eminent discovery of our interest in Christ, by our love to all Saints, in that latitude which Christ intends it ; therefore to stir up and engage our hearts more in this glorious and heavenly duty and priviledge, let us in the spirit of Christ seriously weigh these Reasons and Considerations following.

First, the *Oneness* of all Elect beleivers in the originall love of God, consider if we all have not one fountaine of life, and were not all in the first Adam involved into one death of transgression, was there any fallen soule lesse guilty in the fall of the first Adam then another ? Or was there any that God saw more worthinesse in, then in another, to move him to chuse such a soule ? Surely no : For then that Word of eternall Truth could not stand in *Ephes.* 2.8. *For by grace are we saved, not of our selves, 'tis the gift of God.* Every saved soule is a child of free grace, and its salvation the gift of God : in the fifth verse of that Chapter, *Even we who were dead in sins hath he quickned us together with Christ* : there is all in one state of death, and all in one state of life ; and the originall of this life he brings in a parenthesis (*by grace ye are saved*) love is in God the originall of it, to all alike, and it never degenerates from this, first principle, till it comes through the *muddy hearts* of fallen creatures ; and we so much degenerate from God, and from love, as we live below this love in the Originall, *John* 17. 23. latter part

1 Reason,
or Consideration.

Ephes. 2.
8.

Verse 5.

Joh. 17
23. latter
part.

Ephes 4. 4.
5. 6.

our Saviour there prayes that the world may know, that God loves Saints as he loves him : *And hath loved them* (sayes Christ) *as thou hast loved me* ; thus is Christ and Saints in one originall love. And if head and Member, then surely Member and Member, All true Saints lye in this one womb, the originall love of God : And thus all Saints are of one body one Calling, have one Lord, one God and Father of all ; the originall love of God makes this *Onenesse* in all the Saints, and speaks very strongly this thing, *That there should be a uniting of affections amongst all Saints upon the interest of Saints.*

2 Reason,
or Consi-
deration.

Ephes. 2.
5;

Secondly, consider as Saints, *our onenesse in union with Christ*, the rock from whence we are all hewen, whom God hath chosen to manifest to us his eternall love, and to make us capable of enjoying the fulnesse of that love. This union our Saviour speaks to in *John 17. 23. I in them and they in me, that they might be made perfect in one.* Consider Saints perfection lies in this union, surely their affections should flow from this union. A Saints compleatnesse is in Christ, *Coloss. 2. 10. Union with Christ hath all the Arguments of love in it* : For there is the beauty, the fulnesse, and the compleatnesse of Christ upon such a soule. The excellency of Christ seemes to have but little beauty in such an eye or heart, as cannot love upon the naked interest of a Saint. If Christ be enough to gain thy love, *whole Christ is the interest of every Saint*, every beleever is quickned together with Christ, who in all is for eternall interest *alike to all* that the father hath given him. His blood equall redemption, and satisfaction, his righteousness is as compleat a robe to all his members, as to any, where Christ is the Head every member is compleat in him: Christ is the Head to the whole elect beleiving Body, the Foot hath as good an interest as the hand, or eye. *God is no respecter of persons*, he chuse meerly of his owne grace, and that grace fills every soule with the fulnesse of him *that is the fulnesse of the Godhead bodily*. So that through that free, full grace, every soul is compleat in him ; if this union ingage not love, it can be no spirituall object which will doe it: for the fulnesse of the Godhead bodily is in Christ, and Saints are one with Christ ; every beame of the love and glory of God, shines through Christ. Whence is it then, that union with Christ takes not all the affections? *Surely Christ hath but little love from such a soul, that finds not this Argument enough to perswade him to love his brother.*

brother, that is one with him in Christ, and lives up to his union with Christ, bearing his Image. Faith workes not lower effects then flesh and blood doth; refined affections make stronger and purer motions, then the highest peice of simple Nature can doe: Now flesh and blood will act thus high, I must love, he is my brother we had one womb to be conceived in; I must love he is my child, he beares my Image; surely faith workes higher then this, spirituall affections make stronger and purer motions upon union and relations, then carnall can doe; motion from affection made in the soule by a light of this interest, He is my brother, one womb of love conceived us both, we are both builded upon one Rock of Ages; this love out-beats the pulse of carnall affections, though it beats very strong; love to God and Christ is in the bottome of this motion, and carries it strongly on, 1 *John* 4.20. *If a man say, I love God, and hateth his brother, he is a liar: if there be love to God and Christ, there will be love to every soul that is in communion with Christ.*

Thirdly, consider the onenesse of Saints in the ingagement of God to all, namely his covenant of free grace, in which all his people have equall interest: it is free from God, and so equally full to all, God freely ingages to be our God, and that we shall be his people, and that he will freely forgive our iniquity, and remember our sins no more, God makes this new covenant to all the new creation, to the whole body of his elect in Christ, which as the holy Ghost tells us in *Ephes.* 2.10. *That we are his workmanship created in Christ Jesus unto good workes.* There is not any soule hath any thing to plead for his eternall life, but meere grace: and this is the free ingagement of God to every soule that he hath given to Christ, this is the sure mercies of *David*; this that better covenant, 'tis made in God, and cannot be broken. And in all this glorious interest all the Saints are one; there is not a beame of this glory from God that takes in one Saint and shuts out another: The weakest beleev- ing soule may as truly say, God is my God in his covenant of free grace, as the strongest beleever.

3 Reason,
or Consi-
deration.

Fourthly consider, the onenesse of that way which God and Christ hath chosen to manifest their love and their wil to all Saints namely, the holy spirit, *John* 14. 17.26. Here is a generall promise to all Saints, that they shall be taught all things, and this shall be by the holy Ghost, the Spirit of Truth, whom the Father will send in Christ.

4 Reason,
or Consi-
deration.

Christ's Name and he shall dwell with them; and shall be in them: What ever truth of God any Saint hath learned, in truth, he hath received it from this Spirit of truth; Though God as a free agent gives to his children as it pleaseth him; to one more light, to another lesse, but all receive of this one spirit; and this I take to be that one Baptisme spoken of in the 4. Ephesians 5. Jesus Christ administering himselfe, by this one Spirit, to all his Children, by which they come baptized into Christ: into his death, and have put on Christ, Rom. 6. 3, 4. And are led by the Spirit, Rom. 8. 14. For as many as are led by the Spirit of God, they are the sons of God. To be led by the Spirit is the interest and prerogative of every childe of God.

Eph. 4. 5.

Rom. 6. 3,

4.

Rom. 8.

14.

Gal. 5. 22.

25.

1 Cor. 12.

4.

5 Reason
or Consi-
deration.
Phil. 4 4

This union runs through all the heires of heaven, Gal. 5. 22. 25. Love, joy, peace, long suffering, gentlenesse, goodnesse, faith, all and every of these in any, and in all the Saints is the fruits of this Spirit, in which every childe of God as a childe of God walkes; all these and every branch of holinesse is wrought by one and the same Spirit in every Saint; So all gifts and all degrees of gifts flow from one and the same Spirit, 1 Cor. 12. 4. Now there are diversities of gifts, but the same Spirit, so Eph. 5. 9. For the fruits of the Spirit are in all goodnesse, and righteousness, and truth: what ever of these is in any Saint, and in all the Saints of God, it is the fruits of this holy Spirit; this is that life bloud which runs in the veines of all the Saints of God, from which all motion and acts of life flowes: Through Christ that strengthens me, saies Paul, I can doe all things; so must every Saint say, it is Christ in the Spirit that makes all holy motion in the Soule. This union of the Spirit in Saints is an eternall union, though here some have a greater degree of it then others; yet in heaven every Saint shall be filled with the fullnesse of it; this Spirit is that Spirit which raised Christ from the dead, that dwells in all the Saints, and shall quicken our mortall bodies, as members of Christ our head, at that great day when he shall come to judge the world; this makes a very close relation in all Saints one to another, and speaks very lowd for strong affections.

A fift Consideration may be this; That Saints when they joy and glory properly as Saints, then they have all one joy and glory in this life, namely, the Lord our righteousness; Let him that glorieth glory in the Lord. Phil. 4. 4. And he that rejoyces in the Lord and makes him

him his joy, may rejoyce alwayes. This was *Pauls* spirit, he would glory in nothing *but in Christ and him crucified*. A Saint will acknowledge all his springs to be in God, so that he hath no spring of joy or glory but what flowes from God, which is the fountaine of all, the beauty his eyes see: of all the sweet his soule tastes, and of all the glory his soule makes after, or makes mention of, *God is all in all, and to all his people. Whom have I in Heaven? but thee,* sayes the Prophet, *or whom on Earth, in comparison of thee?* Proper joy and glory in all the Saints hath but one proper fountaine and object, and that is God himselfe: as all the joy and glory of Saints centre in God, so should all their love, and this will soone teach us to love one another.

Lastly, Consider, *That Saints shall have all one glorious being to eternity, John 17. 24.* Christ will manifest his love to all eternity to his people, *he will have them all as happy as himselfe*. Then shall we know indeed the life of our union with Christ, and with one another. Methinks the discovery of that love which hath made this union, should beget love in all those that are thus united in the eternall love and glory of God, *Colos. 3. 4.* Christ is the life and the glory of all his people, *and at his appearance they all appeare in glory, 1 Thes. 4. 16, 17.* This glorious being of the Saints shall be to a beleeving for ever with the Lord; *Oh how should this draw forth our love one to another, that we shall ever be with the Lord of love!* if Saints be one in all these, & that these comprehend the whole of a Saint, then why should we not be one in affection?

Possibly some may say, *we are not all of one judgement, and therefore cannot be one in affection?* Object.

That (I am verily assured is our own not Gods) is of the flesh, and not of the spirit; *Through Christ, sayes Paul; I can do all things;* if we looke upon one another in Christ, then we shall finde we can love because in Christ. *I would aske this question, Whether is the greatest argument of love; being children of one Father, or being children of equall growth or stature?* For I am perswaded this will comprehend all the differences among the Saints, namely, *our state and our growth* as children in our Fathers house; the branches in Christ live and grow because in him: shall we be angry if God who is a free agent gives out more or lesse of himselfe to our brethren then to our selves? Growth is as God dispenses of himselfe to us; *What have you that you have not received,* sayes the Text? It

6. and last Reason,

Ans.

was.

was the fleshly argument of *Josephs brethren*, not to love him because they thought him dearer to their Father than themselves, and because God would use and honour him above them, It is the sinne and shame of Saints to make *this the rule of love* to their brethren, that they are of one judgement, at one pitch of light in the discoveries of God, and not because he is a brother, and beares our Fathers image. If God intended to dispence alike to all his Children, why then hath he provided *milke* for babes, and *stronger meate* for stronger Saints? And what is the meaning of God when he requires the strong to bear with the weak, and to receive them, but not to doubtfull disputations? If a Saint makes oneness of judgement to be the rule of his love to his brother, *he must then make the cause of his dislike to proceede from God*, because he that is free in giving hath not given equall light to all. Let us take heed in this our quarrell we be not found *fighters against God*. He that makes his judgement to be the foundation of his love to his brethren, I doubt he lays a greater weight upon it then the foundation will beare. Saints knowledge in this life admits of a mixture, we know but in part, and we see but in part, thou seest something of God that another sees not, and another sees something of God which thou at present seest not; and *God beholds much of flesh and darknesse in all Saints*. Now consider if this glimmering light, this knowing in part, and this mixture of flesh and spirit, be foundation strong enough to lay the weight of our love to Saints upon, Spirituall love is of the greatest weight that can be: this love is God, for God is love, so that no foundation is strong enough to beare the weight of this love but God himselfe, *2 Cor. 5. 16*. In the foregoing verse, *Paul* looks upon himselfe and all Saints as *dead and alive with Christ* and therefore he resolves in this 16. verse to know all Saints as they are in Christ, *to know no man after the flesh, no not Christ himselfe*; he makes God alone the object and the foundation of his love. And if Saints now did resolve with *Paul* to know neither Christ nor Saints after the flesh, I beleeve our formes and our apprehensions of the wayes of God, which have in the best of them so much mixture of fleshly darknesse, would not be made the foundation and the bounds of our love one to another. I know in Scripture language but of *two seeds* in the world, *The seed of the Woman, and the seed of the serpent*; Saints are all of one seed, though they may differ in light; *some more*

2 Cor. 5.
16.

more in the Spirit, and others more in the flesh, yet all have the of eternall life in them, 1 Cor. 1. 11, 12, 13. When the Apostle heard of the contentions that were in the house of *Clue*, saying, that some were of *Paul*, some of *Apollo*, and some of *Cephas*, and some of *Christ*; his answer is this, *Is Christ divided?* As if he had said, it is your fleshly apprehension that divides you to *Paul*, *Apollo*, and *Cephas*: Did you judge in the Spirit, you would see your selves to be one in Christ, for Christ is not divided; Christ and his people are one; as Christ is one with God, so are his people one with him. *John* 17, 10 21. 23. *All mine are thine*, sayes Christ to his Father and our Father; and therefore prays for a Spirit of union to fall upon all Saints, *as Saints. All that are thine and mine*; Christs bowells earne to all his members as members one with himsele and his Father; his heart is not satisfied till they be all *with him* in glory: 24 verse, he doth not say, Father I will that those which thou hast given me, *that have the highest light* be with me where I am to behold my glory, and *those of lower light* to be kept under the beggerly rudiments of the World; but his armes of love doe incompasse all; that they all may be one, and those which thou hast given me, sayes Christ: *As if Christ had said*, thou art free in thy selfe and mightest choose whom thou pleasest, but those which thou hast chosen, my heart is fired on them all, so that I must have them all with me in glory. Thou wert free in choosing of them, and art still a free agent, so that thou maist give them light as it pleaseth thee, but they have my heart; as they are thy gift, thou hast given them me, and I have given my selfe for them, and to this end I dyed for them, and live in them, *that they all might be one in me as I am one in thee*. Christs love flowes from union in himsele, and not from those apprehensions in Saints, which are mixtures of flesh and Spirit, *he is like his father*, he will not quench smoaking flax, or break the bruised reed, he loves the least of his Fathers image where ever he sees it. *Christs heart is in the midst of his body*, he tenders a foote or a hand as well as an eye, because it is a member of his body, 1 Cor. 12. 13, 14, 15. 26, 27. And gives it us in charge, that as his body we should suffer and rejoyce with every member, which must relate to Saints in generall, for sayes the 27 verse, you are the body of Christ, and members in particular: *Every particular Saint is a member of Christ, & all Saints the body of Christ*: to be a member of the body, a Saint, this

drawes forth Christs love : and by this will it appeare that we are Disciples, followers of Christ, if upon interest in Christ we love one another. By this will all men know that you are my Disciples, if you love Saints, because of my image, and not because of your owne. Again, consider this ; if that worldlings finding us contending with, and hard using of our brethren, fellow Saints that are below or above our light, shall cruelly entreat us ; will they not have a faire plea to God at the last and great day, when God shall lay it to their charge, that they have persecuted his Disciples, may they not answer Lord we did not know them to be thy Disciples, for thou hast told us we shall know thine by loving one another : but we found these contending among themselves : their unkindness to one another did demonstrate them to be the children of the World, not heirs of thy Kingdome, and walking like children of the flesh, and this world ; we judged that we might safely lay our iron rods upon them. If they should answer thus, sure I am, this would be as good a reason for the worlds cruelty to us, as our differing apprehensions of the mind of God, will be for our not loving one another. We have two examples in the Olde Testament why love and brethren should goe together. First, *Abraham* and *Lot*, let not us fall out, for we are brethren.

Secondly, *Joseph* to his brethren in their journey ; *Fall not out by the way for you are brethren*. To be children of one Father is an argument of love ; Saints are all in their way to Heaven, and Christ is their way, the way, and the end are both arguments of love. The whole current of the Gospel runs this way, that which involves all in one is Christs command, *Love one another as I have loved you*. Christ loved us to give us light and life : so that light could not be the cause of his love, no more should it be the cause of our love ; for we should love as Christ doth, from union with God ; *Thine they were, and thou gavest them me*, that is enough to Christ, if an intetest in God, he loves them. God calls himselfe *the God of love*, and Christ is the manifest testimonie of Gods love, now the great testimonie that Saints give to the world, of their being in God and Christ, is the life of love to God, and all that beare his Image, even the meanest of his Disciples. None can love spiritually and truly, but those that live spiritually and truly in God ; for God is love in the fountaine, & what ever is love in the streames, it is the flowings forth of God into such a soule. And the true reason of our little love to Saints, as Saints, is this, our

our living so much in the flesh, and so little in the Spirit : so much in a forme of godlinesse, and so little in the power of godlinesse, laying so much weight upon things that perish, and so little upon the rocke of ages : and surely when God by the fire of his Spirit shall burn up & consume our fleshly principles, then will the pangs of our soules be pure, like the Spouse in the *Canticles*, *Tell me* (saith she) *where is he whom my soule loveth* : and this he was Christ. So will our soules say, when they seeke an object for their loves, tell me where Christ is ; And if we find Christ in such a soule that is not at our pitch of light, and in matter of forme beares not our image ; yet I have found Christ here, and it is he whom my soule loves ; so that now my love must runne forth to Christ ; In this soule is an object so drawing, that all fetters are shaken off, and all bolts loosed, so that the soule of this Saint runs forth to Christ, and every soule in whom Christ lives ; as it is said in another case, the love of Christ constrains ; This soule can imprison his love no longer, the glorious image of Christ hath so overcome it, that it can now no longer argue upon forms, but give it selfe up to the power of God that now lives in it by the Spirit. Let this shame us who professe our selves Saints, in all our frowardnesse one to another ; we can see a moate in the worlds eye, and not a beam in our own. If the world like it selfe be froward to us, we can be soon sensible, and complaine of it, when at the same time, we altogether unlike Saints, are froward, and become thornes in the sides of our brethren, and can sooner say 'tis impossible to be otherwise, then complaine of our base hearts. And I may justly fear, that many a soule, which but few years since would creep into corners with other Saints, to complain to God of the injustice & unkindnesse of the world to them ; yet now their feet have been out of the stocks, are become the first that lift up their hand against their brethren. I know no cause of it but this, in afflictions they looked for God in one another, and then love lived in them : but in prosperity men look for selfe and forme, and that not being found, love grows cold. I shall not much question that object to be a stranger to God, which makes my soul a stranger to love. And truly this very thing hath put a vaile upon the glory of all the formes that I have seen under the Sunne ; persecution is such a forreigner to heaven, that I may safely say, what ever brings it into a person, or a Nation, never came from God ; and

it will beget a pale countenance at the day of death, when consciences shall witness that Saints have done that to Saints, which they judged unjust from the world to them. If God by his Spirit set this home upon our hearts, it will make us willing to take shame to our selves, and to give glory to God, and stand admiring that God should not suffer the world to devour us, when we have been so ready, and so thirstily to devour one another. Truly I am afraid that there is a discontented spirit in some, that God hath not suffered us to devour one another. It is a very bad spirit that can be angry at the kindnesse of God: It is well for us that Gods ways are not like ours, nor his thoughts like ours: that his wayes should be wayes of love to us, when our wayes are not love to him nor his; and that he should have thoughts of kindnesse towards us, when we have hard thoughts of his kindnesse, and are ready to call our deliverances our troubles. It is no kindnesse but the kindnesse of God that can save a people against their will; but this hath been Gods way to us, oh that it might kindly melt our hearts, and forme us into his owne image, to be love as God is love, to love God and all that beare his image, that his kindnesse might eat up all our frowardnesse, and his sweet overcome all our bitter, then shall we appeare his Disciples by our love to one another.

- 2 Secondly, Let this teach us as Saints, to eye all those things wherein we are one, and see if they doe not justly challenge love from us, we are all begotten of one love, all hewed from one rock, the rocke of Ages, all under one Covenant of free-grace, all baptized with one and the same Spirit, and have all one joy and glory in this life, and to eternity. Now what but flesh and darkenesse can make such rending, and willing to rend and devour one another; we see not our proper interest to be our fithers love, and darknesse in this makes us to fall out by the way home. The more light we have in God, the more love it begets to God and our brethren. In the froward fits of our flesh we complaine of new lights, as if that were the cause, when the true cause is our old darkenesse. *That which is borne of the flesh is flesh*, but darkenesse cannot discern what is born of the Spirit, it is only the things of God, or more properly, God in every thing, which can engage the soule to love. Now the naturall man (saith the Text) he discerns not the things of God, and gives the reason of it, because they are

are Spiritually discerned. God is never seen but in his owne light, and when we have Spirituall eyes to discern him, we shall see our interest in him, and love one another better.

Thirdly, Let our petitions at the throne of grace be for more sensible enjoyment of our fathers presence; though our God be alwayes present, and knoweth the secrets of our hearts; yet many times we have not eyes to see him; for surely were we sensible of our fathers presence, we durst not fall out with our brethren as we do, whence is it that Saints mis-call one another, and then throw dirt in the faces one of another, and at last scratch till the blood comes? Is it from hence, that we discern not the presence of God our Father. Were we more sensible of the presence of God, we should as Saints see so much of our relation in God, that our affections would be swallowed up in God, and in one another; surely if God be lovely to us, his Image will be so too: and when we see him, and one another in him, then will our affections goe kindly out in the Spirit of God one to another. If we cannot love when we see the least of Gods image in a Saint, it is much to be doubted we love our owne image better then Gods, *1 John 5. 1. And every one that loveth him that beget, loveth him also that is begotten of him,* God and Christ is the true object of a Saints love; 'tis a cold and frozen love that doth not melt and yeeld when God and Christ appears.

Fourthly, Let us study God and the power of godlinesse more. To study Selfe and Formes, will make us carnall and froward, but to study God, and the power of Godlinesse, will in the Spirit make us holy and humble. The experience of this present age is a sad but true witness of the former of these; How full hath Presse and Pulpit, and all conference been in contending about Formes, and in them (I very much doubt) Self-interest hath been contended for. Now look back and read the fruits of these labours, hath it not been the cooling of spirituall love, the quenching of those flames among Saints, and the blowing up of those flames of zeale without knowledge, which hath almost consumed the moisture and vigor both of Christianity and Humanity. If mens apprehensions differ in a Form, though there be much of God in the man, that is not discerned, or not esteemed; nay very naturall relations upon this account come to be forgotten. O the hideous effects of these fleshly wayes, which destroyes all that is good of outward and inward man.

O that the streames of our contentions might be turned, and our strivings to exceed, may be built upon a better foundation, then a bare form of godlinesse, even upon the power of godlinesse, let us strive to exceed in holinesse and humility, who shall be most like to our head, and be made most conformable to the death of Christ. A fine piece of Nature may talke up much of Christ, and contend much for Gospel-formes, but it is onely the workings of the Spirit, by which a soule doth live up much of Christ: Circumcision or uncircumcision it avails nothing but the new creature, and it is a spirituall worship that God requires, *John 4. 24. God is a Spirit, and they that worship him must worship him in spirit and truth.* And in *Rom. 8. 14, For as many as are led by the Spirit of God, they are the Sonnes of God.* This spirit discovers the mind of God to his people in every form, he would have them to receive, but it also carries the soule through and above every forme, to live upon God himselfe, and in the power of godlinesse, *Gal. 5. 22. 23. But the fruit of the Spirit is love joy, peace, long-suffering, gentlenesse, goodness, faith, meeknes, temperance, and so forth.* And in the 25 verse, *If you live in the Spirit, also walk in the Spirit.* It is not a bare talking either of Form or Spirit, but a living up to God in the Spirit, the fruits of which is love, and so forth; ambition to exceed in these fruits of the Spirit, is that which God will own and crown; it is safe and sweet diving into these deepes, these be heights, and breadths, and depths, and lengths indeed, but God is to be found in them all, so that there is no feare of miscaryng: But empty formes without God become our ruine. I may truly say with the Prophet, that we give our money for that which is not bread, when we spend the zeale of our spirits in contending for formes of godlinesse. I shall ever account best of that which leaves most of God, and least of selfe behinde it. And truly my experience tels me, that when my thoughts and affections have travelled most through this pleasant path of God in the Spirit, and the power of godlinesse; this hath been the effect of it, God hath in a good measure dispossessed the old man in me, and given possession to the new man the Lord Jesus. Now this experience begets this advice, that our hearts and affections should be more pitched upon the power of godlinesse, and doubtlesse we shall finde that power in it, as to engage our affections one to another, by which the world will know us to be Christs Disciples.

And lastly, this may comfort us when we consider those that hate us purely for godlinesse sake; look upon them under this consideration, they are not Christs Disciples, nor can they in such a worke be owned or helped by him. They may boast of their horse-men and Chariots, but all their strength is weakenesse, for they engage without God; nay they engage against God, and that makes them lighter then vanity; and Saints in their sufferings are followers of Christ, and contend in his might. God is his peoples strength, and their portion for ever; Let us love our brethren then, and not fear our enemies. Love to God and Saints, and suffering for the spirituality and the power of godlinesse; are two undeniable witnesses that we are Disciples and followers of Christ.

C H A P. II.

What Christ hath borne for Saints, they shall never
bear themselves.

GAL. 3. 10, 11, 12, 13. 28, 29.

For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the booke of the law to doe them.

But that no man is justified by the law in the sight of God it is evident, for the just shall live by faith.

And the law is not of faith, but the man that doth them shall live in them.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for yee are all one in Christ Jesus.

And if ye be Christs, then are ye Abrahams seed, and heirs according to promise.

THe generall scope of the Apostle in these verses, I humbly conceive to be this, namely to empty the creature of all hopes or possibility ever to attain a happy & blessed condition in it self
cut.

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13.

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The scope.

out of Christ; in which worke he strips the soule of all externall privileges and duties in Point of Justification, and then makes Jesus Christ to be all in all to every redeemed soule.

The former part of this tenth verse is a positive conclusion, that whoever is under the workes of the law for life, is also under the curse of the law for death; that is, he which chooseth to be approved and justified in the sight of God from the workes of his owne hands and heart, must also be condemned before God in

The sense. the failings and imperfections of those workes.

The latter part of this verse is a full prooffe to the position laid downe in the former part of it. If all things in the booke of the Law be not done and fulfilled, then the curse of the Law attends, and seizes upon every such soule as would live by the workes of the Law. *Deut. 27. 26. Cursed be he that confirms not all the words of this law to doe them.* That soule which would fetch life from the workes of the law, must performe all, or he loseth all he hath done, and his eternall soule with his dying duties. The observations which I have received from hence is this,

That God hath not made a seperation of the workes of the law from the curse of the Law, to that soule which would live by them. And if God hath not, man cannot: this is that state of bondage spoken of in *Gal. 4. 9. 23. 30. 31.* Those are children of the free woman whom Christ hath made free, (*If the Sonne hath made you free, you are free indeed.*) And those are children of the bond-woman that are obliged to any thing that is holy in their owne strength without Christ. There is no soul free from these bonds but those which are bound up in the armes and cords of Christs love: and this is the redemption which Christ made of his elect body, when he was in the flesh made under the law, to redeeme them that were under the law, to the adoption of Sonnes, *Gal. 4. 4. 5.* Christ was made under the curse of the law in the 13. verse of *Gal. 3. The curse and the work of the law was not separated to Christ when he came to satisfie justice, no more is it to any soule.*

In the 11. verse is a second position of the Apostle, which is also a confirmation of the former. The position is this, That no man is justified by the law in the sight of God; the demonstration of this truth followeth in the end of the same verse, and in the 12. verse, which shews.

First, that God never intended life by the law, *Gal. 3. 21.* If there

there had been a law which could have given life, verily righteousness should have been by the law; this is plaine, it is not Gods meaning, that righteousness should be by the law, because he hath not given such a law out of Christ, which is able to give life, *Ephes. 2. 8.* For by grace ye are saved through faith, and that not of your selves. it is the gift of God. *All salvation is of grace wholly out of our selves.* God had another end in giving the law, then that the soules of his people should worke life from it: and this end is fuller of glory to his own grace, and of safety to our eternall soules; namely, *that sin might become exceeding sinfull, and grace to be exceeding riches of grace.* The Apostle tells us he had not known sin but by the law, and had there been no law, there had been no transgression. If no transgression had been, nor any sin known, then the glory of free grace had not been lifted up as now it is. If the law had not discovered sinne, the soule had never known the want, nor the worth of a crucified Jesus, who is the great gift of the free grace of God, and a perfect eternall Redeemer of a poor lost soule.

Secondly, As God never intended life to fallen man by the workes of the law, *so man can never gaine life by the workes of the law,* *Levit. 18. 5.* *Gen. 2. 10.* There must be a perfect doing of all the statutes and judgements of the Lord, by every soule that meanes to live in them, and have life from them. It is not a tittle lesse then keeping the whole law which can advantage any soule that seeks life from it; So as that soule which in it selfe cannot keepe the whole law, shall never gaine life by the workes of the law, *Gal. 2. 16.* The Apostle there speaks positively twice, that no man is justified by the workes of the law: and that by the workes of the law no flesh shall be justified; This is such a standing truth, that nothing which either is, or can be done shall contradict it.

The second observation is this, *That the law of workes condemns every soule in the first Adam, but justifies no soule.* The law speaks only thus: *doe and live,* which to fallen man is nothing but the language of death, *Rom. 7. 8, 9.* *A righteous law to an unrighteous soule gives life to the sinne, but death to the soule.* Observe the Text; *When the Commandement came, sin revived, and I dyed.* By the command sin became exceeding sinfull. A soule fallen from God can in it selfe make no other use of the knowledge of

Ephes. 2. 8.

Levit. 18. 5.
Gen. 2. 10.

Gal. 2. 16.

2 Observ.

Gods righteous law, but to sinne against it; *consult the Text in this case.* But sinne taking occasion by the commandement, wrought in me all manner of concupiscence. *As if he had said,* When once God discovered his holy law; that sinfull nature, and unholinesse that is in me, made use of it by way of opposition, to run into all manner of concupiscence; though the law of creation justifies a holy Creator; yet it condemns a fallen unholy creature. *By the works of the law shall no man be justified in his sight:* but that soul which lives upon them shall be accursed and condemned in the want of one tittle; there lies a curse, a condemnation in the law to fallen man, but no possibility of being justified by it in the sight of a holy just God.

But now that we may not be as soules without hope, though he strips us here of all our owne righteousness; and leaves us by nature under the curse of the law; yet in the next verse he shewes us a perfect redemption from the curse of the law by Christ, who was made under the law to beare the curse, and to fulfill the law for us. *And here I shall be a little more large then in what hath gone before;* for I have found by experience, that the more cleare knowledge a soule hath in this point, the more is the free grace of God with the comfort and safety of a poore soule advanced. In this 13. verse the Apostle layes down a third position; namely,

Gal. 4. 4. That every elect soule is redeemed from the curse of the law, through or by Christs being made a curse for us, Deut. 21. 23. The Text speaks plainly thus, he that is hanged is accursed; it is a paralell place with the end of this 13. verse; *Cursed is every one that hangeth on a tree.* Thus Christ was made a curse; now that Christ was thus made a curse for us, for his elect body which was under the law, looke into that Gal. 4. 4, 5. where the Text saith, *That when the fulnesse of time was come, God sent his Sonne made of a woman, made under the law, to redeeme them that were under the law, that wee might receive the adoption of sons.* None can doubt but that Christ is here meant by the Sonne of God; and then the Text speaks plainly, that God in the fulnesse of his owne time sent Christ in the flesh, made under the law, to redeeme his elect body, that were under the workes, and the curse of the law, and to bring them to receive the adoption of sons; and in this worke Christ was made a curse for us.

they shall never beare themselves.

19

The first observation from hence is this; *That what-ever Christ hath borne for a believer, that a believer is fully redeemed from.*

It is the Apostles owne argument in this place, for sayes he, *Christ being made a curse for us, we are thereby redeemed from the curse.* And the same Apostle in *Rom. 8. 32, 33, 34.* hath the same Argument. If God delivered Christ up to death to dye for us, then we are delivered: and Christ having dyed for us, who shall lay any thing to our charge: *It is God that justifies, and Christ that dyed.* Christ had not dyed, but that God might justify. Christ had not been made a curse for us, but that God in justice might acquit us from the curse. So in the two first verses of *Rom. 8.* *There is no condemnation to them that are in Christ.* And the law of the Spirit of life in Christ makes the soule free from the law of sinne and death: And in *John 8. 36.* *If the Son therefore shall make you free, you shall be free indeed.* This is our Saviours answer to those Jewes which thought themselves not to be under bondage, because they were *Abrahams seed* in the flesh; our Saviour tells them this externall interest did not make them free-men; For sayes he, notwithstanding this, you are under sinne: *Vers. 34. Who ever commits sinne is the servant of sinne, and your fleshly interest in Abraham doth not acquit you from the bonds and servitude of sinne, but if the Sonne have made you free, then are you free indeed.* As if Christ had said, *Abraham* could not beare your sins, and the wrath of God due to them for you, and therefore you are in bondage still: but what the Son beares, he makes them perfectly free from, for whom he beares it. Christ came to *save those that were lost*: And he tells us when he gave up the ghost upon the Crosse, *that the worke was finished.* And in *John 17. 4.* *I have glorified thee on earth, I have finished the worke thou gavest me to doe.* Christ tells his Father that he had lost no glory in sending him upon the worke of Redemption; for sayes he; *I have finished that worke thou gavest me to doe*; which was, to worke out a perfect Redemption for his people, *Isa. 61. 1.* *To give liberty to the captive, and to open the prison doore.* If this be a truth, as doubtlesse it is, that what-ever Christ hath borne for a believer, that a believer is fully redeemed from; then it will be, worthy a Saints best and serious consideration in searching the Scriptures, and in the Spirit giving eare to heare, and heart to consider

Rom. 8. 32
33, 34.

Joh. 8. 36.

Joh. 17. 4.

Isa. 61. 1.

consider, what they say Christ hath borne for us.

First, I find by that 2 *Cor.* 5. 21. that Christ hath borne sin for us. *For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.* The text speaks in the abstract, *He was made sin for us.*

There cannot be a fuller expression; there is the act, God making Christ to be sin for us, or taking all sinne off from us, and laying it upon him, as was typified under the law in the *Scapegoate*, which went into the Land of Forgetfulness. Now the issue and effect of this act followeth in the Text, *that we might be made the righteousness of God in him.* This expression is as full as the former, the holy Ghost expresseth the sinner for whom Christ was made sin, to be as fully acquitted from sin, as Christ is made sin. Marke the words: made the righteousness of God in him so perfectly righteous, that God owne the soule as one with himselfe, righteous as being one with Christ, who is the righteousness of God.

Now the soule that is thus righteous must needs be acquitted from all sin; the righteousness of God, and the condemnation for sin is as light and darknesse, which cannot be together in one soule: If Christ once come into a soule, and tels that soul by his Spirit, that he hath borne all its sins, and so makes the soule to believe in the free grace of God, and to rest upon Christ as his righteousness, that soule is as fully in the sight of God acquitted from sin, as Christ was by God made sin for it. This soule stands before God compleate in Christ, not having spot or wrinkle in it: All that can be said, is said in this. That soule for whom Christ was made sin, is thereby made the righteousness of God in him: *So that Christ having borne the sin, the soule never more beares that in his owne person before God, but doth alwayes stand both before the throne of justice, and the throne of grace, as fully cloath'd with Christ his righteousness, as Christ upon the Crosse was with his sin.* Isa. 53. 6. *The Lord hath laid upon him the iniquities of us all.* Iniquity is one with sin here; now then read this truth with an eye and heart of faith, that what Christ hath borne for us, we are fully delivered from, and then will the glory of free grace be lifted up, and our soules made to rejoyce with joy unspeakable and full of glory in believing.

Secondly, *Christ hath fulfilled the Law, and borne the curse of it for*

for his people, Gal. 4. 4, 5. Christ was made under the law to redeeme his people from all that in the law which was weight and burthen, from the curse of the law, Gal. 3. 13. From the reigning and condemning power of it, he hath satisfied, and keeps the law fully for us. In Gal. 4. 5, 6. there Christ hath redeemed us to the liberty of sons, the spirit of adoption reigning in our consciences, and conversations above the letter of the law: so that in Rom. 8. 2, 3, 4. There the *Apostle* tells us, That by vertue of the law of the spirit of life in his union with Christ Jesus, he had freedome from the law of sin and death; That law of commandment by which sin revived, and the soule dyed, he was delivered from by the spirit of life in Christ Jesus. For sayes he, what the law could not enable the soule to doe because of the weaknesse of the flesh, that did God by sending his Sonne in the flesh, and for sin condemned sin in the flesh; that is, condemned our sins, and satisfied his law and justice for them all in the death of Christ: So that now the righteousnesse of the law is fulfilled by Christ for us, *who walke not after the flesh, but after the spirit.* The law was fulfilled, and had its accomplishment in Christ: that is, the law in the letter, and the soule now through union with Christ is taken up to live in the law of the spirit of life; that is, the Spirit of God lives in the soule, and is a law, and a life to it, not only teaching, but leading the soule into all truth; it is the law of the spirit, and so the law of life; it is the law of love, and so the law of life. Nay it is God himselfe displaying his love, and reigning by his Spirit in the soules and consciences of his people, and so it is the law of the spirit of life: and all this to the soules of his people in Christ Jesus, Gal. 5. 18. *But if ye be led by the Spirit, ye are not under the law.* A soule which lives not, and acts not upon Christ in the Spirit, (so farre as he doth not) he is under the law of sinne and death in all he doth; but it is a certaine deliverance from the law of the flesh in our conversations, and the law of the letter in our consciences: it is to be led by the spirit of Christ, and to walke in that spirit, Ephes. 5. 8, 9. *For ye were sometimes darknesse, but now are ye light in the Lord, walke as children of the light.* For the fruits of the Spirit is in all goodnesse, &c. They were never without the letter; yet sometimes darke saith the Text, but the light of the Lord, in which the redeemed of Christ should walke is the light.

Ephes. 5.
8, 9.

of.

of the Spirit. Now we have all this freedome, because the Son hath made us free, by bearing those burthens for us; and what Christ hath borne for a believer, that a believer is fully redeemed from.

Thirdly, Christ hath borne the punishment due to sinne for us; See this in *Isa. 53. 4, 5. 8. 10, 11.* Observe the text, *Surely he hath borne our griefes and carried our sorrowes. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed; For the transgressions of my people was he smitten. It pleased the Lord to bruise him, and to put him to griefe, to make his soule an offering for sinne, and he shall see of the travell of his soule, and be satisfied.*

I know not how fuller expressions should be made to set out this thing; *That Christ hath borne the punishment due to sin for the believer, as fully as he hath the finnes themselves.*

With his stripes we are healed, that is, the punishment of our sins which he did beare for us; so that as the wrath of God due to sinne, we shall never beare them againe; for what Christ hath borne for us, he hath delivered us from the bearing of it in our owne persons, otherwise Christ dyed in vaine: and this Text is not made good if we be not healed by his stripes. Now if the punishment be not taken from the believer, as well as the sinne, how is the wounds of that soule healed by the stripes that Christ bore for it? And if any shall say, God made Christ to beare the believers finnes, but the believer must beare the punishment due to those sins, though Christ was wounded, bruised, and chastised for them: Such an affirmation will beare very hard upon the justice of God, and question that truth of our Saviour upon the crosse, that he had finished the worke of Redemption, *part of which is the punishment as well as the sinne.*

I verily believe when Christ bore the curse of the law, he did beare the punishment due to all the finnes of all his people: and though I doe believe that God chastiseth every child whom he loveth, yet those chastnings are the fruits of his love, and not of his wrath; Christ hath borne all that in being made a curse for us.

Lastly, *Christ hath borne death for us as it is the wages of sinne,* 1 Cor. 15. 53. to the end. By which meanes death is swallowed up

up of victory. The sting of death which is sinne, and the strength of sinne which is the law, have lost themselves and their strength when they entered into Christ: so that now a believer can blesse God, that through Christ he hath victory over death, sin, hell, law, and grave: and why so? Why, because Christ hath gone through, he hath borne and overcome all these for us: and we are more then conquerours through Christ that strengthens us. We are more, because none of these can conquer Christ, but he hath to all eternity overcome them for us. This sting of death is swallowed up of victory; for it is buried in the wounds of Christ: but Christ is risen, and is at the right hand of God, and because he lives, we live also. *John 14. 19.*

The second observation is this. *What ever the free grace of God hath taken off from his Elect, and laid upon Jesus Christ; that his divine justice neither can nor will at any time to all eternity lay upon the elect soule againe.* This is justice sutable to his covenant of grace, in the 31. of *Ier. 34. For I will forgive their iniquities, and remember their sinnes no more.*

Joh. 14. 19
2. Oblerv.

The faithfull God engages himselfe to remember his peoples sins no more: and to make it good, he layes them upon Christ, which satisfieth his justice, and carryeth our sins into the land of forgetfullnesse. Doe but observe how Gods justice as well as his mercy is engaged to make good this his owne covenant of grace. For the law of creation (that was doe, and live) selfe could not doe, therefore selfe must dye. Now surely the law of grace is not stricter then the law of creation, so that Christ having fulfilled the whole law, and performed every tittle of his Fathers will for us, the justice of God is engaged to acquit Christ, who hath paid the utmost farthing, and in him to acquit us for whom he hath made this full satisfaction. As it was free grace in God to make us one with Christ, so it is compleate justice that we live in Christ who hath dyed for us: And what ever Christ as the gift of free grace hath borne for us, God in justice will never lay upon his elect in Christ again. Whoever will deny this, must deny God to be just, and his covenant of lesse value then the covenant of a faithfull man; his grace neither free nor full grace: Christ not a compleat Saviour, and then his death of no effect.

Ier. 31. 34.

Now looke backe upon this truth, and you shall behold sin;
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the curse of the law, punishment due to sin from the law of creation, and death with its sting in it, all borne by Christ for his elect body, so that they shall never beare any of them more in their owne persons, then glory in the free grace of God, and the full redemption of Jesus Christ.

- Thridly, *Observe here the exceeding love that Christ shewes to those poore soules which his Father hath given him; That he would take upon himselfe the curse of the law, the punishment of sin due to fallen man, and all this to redeeme them which his Father had given him, though they lay under sin, law, punishment, and death. It had been great love and condescension in Christ, being God, only to have taken our nature, though he had never taken any thing else. But then what love is this, to take our sins, and all that followed sin upon him? He hath borne that weight for us, which would have pressed us to hell if we had lain under it in our owne strength. These are heights, and breadths, and depths, and lengths of love, Rom. 5.8.* This commends love indeed, to choose to beare all evill to deliver the sinner from it, and by the same act to involve the sinner into all good.

- 4 *Observe.* Fourthly, *Observe from hence, the glorious condition of a soule in union with Christ; he is taken up into the glory of God, the bosome of his love, he lives because Christ lives: and (as Christ) lives above sin, above a condemning, reigning law, above the punishment of sin, and above death as it is the wages of sin, above all that is below God. Our fellowship (saith the Text) is with the Father and the Sonne: and these things we write unto you that your joy may be full.* It is a life in the spirit above the flesh, a feasting upon the fat things in Gods house, and a resting upon the full love in Gods heart, by which a Saint is brought with David, to professe his heart is fixed; *His heart is fixed, and he will sing and give praise, Psalm 57. 7.*

The 28. and 29. verses of Gal. 3 runs thus. *There is neither Jew nor Greeke, neither bond nor free, neither male nor female; for ye are all one in Christ Jesus.*

And if ye be Christs, then are ye Abraham's seed, and heirs according to promise.

Here first the Apostle strips them of their Nationall privileges and their outward endowments, as he had done before of their legall performances; the same Apostle in Ephes. 2. 3. puts all flesh by

by nature under one and the same lost condition. Among whom also we all had our conversations in times past, and by nature were the children of wrath as well as others, *Gal. 3. 22. But the Scripture hath concluded all under sinne.* In these generalls we finde no exception for rational spriviledges, or outward endowments: but the 4. and 5. verses of that 2 *Ephes.* tels us, that God who is rich in mercy magnified his great love to us when we were dead in sins and quickned us together with Christ: so that it is by grace that we are saved. And that Text in *Gal. 3. 22.* shewes the reason why all is concluded under sinne, namely that the promise of faith in Christ Iesus might be given to them that believed, So that if salvation be the purchase, nothing of selfe shall be the price; or if salvation be the end, nothing but Christ shall be the way. Christ is that rocke of Ages which can beare, and beare up the weight of soules to all eternity.

Secondly, as he empties the soule of all hopes of good in it selfe, so he makes Christ to be all good to the soule. *If ye be Christs,* then are yee *Abrams* seede, an *heirs* according to the promise, *1 Cor. 1. 30.* But of him are yee in Christ Iesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption. This Text I take to be full to this purpose, the scope and tendency of it is to hold out Christ to be all to a Believer, as he is made so of God; So in *1 Cor. 3. 22, 23.* *All things are ours, as we are Christs. Interest in Christ, is interest in all God;* God doth not strip his children naked that they might remaine so; but he strips us of our owne righteousness, to cloath us with the perfect robe of Christs righteousness; He empties us of our owne wisdom, to fill us with Christ our wisdom.

1 Cor. 1.
30.

1 Cor. 3.
22, 23.

Though God makes it impossible for us to redeeme our selves from his wrath; yet he freely gives us Christ who is so full a Redeemer, that nothing can be laid to the charge of those for whom he hath dyed, *Rom. 8. 33, 34.* And though we are fallen from God, by nature it is impossible for us either to quicken or maintain the least truth of grace in our owne soules. Yet God having made Christ our sanctification, sinne shall not reigne in our mortall bodies, because we are not under the law, but under grace. And who ever is in him, they are thereby made new creatures; he so waters with his owne Spirit, and shines with his owne love, that he makes every branch in him to bring forth fruit. Christ is a li-

ving interest ; and though he finde soules dead by nature, yet he makes them alive by grace, so that they are in him as soules alive. From these observations I shall set downe three Gospel truths as I humbly conceive, which Christ hath made known to my soule.

The first is this. *That man out of Christ, considered under what notion you will, is the most miserable, emptiest, undone piece of the whole creation.*

You will grant me this truth when you look on fallen man in this consideration which the Scripture holds forth, in *Ephes. 2. 2, 3.* Being led by Satan to doe all his will, and answer all the lusts of the flesh. But then take him under the most glorious performances of the worke of the law, under the highest externall privileges in these dayes of the Gospel ; call them Church privileges, or what you will ; or in the fullest enjoyments of the creatures, till it say, soule take thine ease, as the foole in the Gospel. If all these, or what ever else can be thought on, should meet in one man, yet at this very instant of time the absence of Christ writes death upon this soule with all it hath or doth. Christ is the life of every soule that truly liveth ; it is two deaths in one for a dead soule to enjoy any thing without Christ ; It is nothing more then a dead man wrapped up in his winding-sheete, both dead alike, so that neither hath life, much lesse can give life each to other ; the whole creation is dead till Christ give it life. Now the more created things we finde without Christ, the more deaths are center'd in a soule dead before, *Ephes. 2. 1.* This death remaines upon the whole creation till Christ quicken it. When Christ who is our life shall appeare, then (and not till then) can any soule appeare in glory.

The second truth is this. *That a man united to Jesus Christ, is united to the love of God, the redemption, the righteousness, purity, and the glory of Christ, in truth to all that is communicable in God and Christ.*

That which hath gone before doth prove this truth: but I shall offer some more Texts of Scripture, 1 *John 2. 1.* *My little children these things I write unto you that you sinne not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous, Union with Christ makes Christ to plead his owne righteousness for the sinner. The Saint through weakenesse may fall into sin,*
but

but sin cannot separte from the love of God; for Christ lives for ever to make intercession, and he as our Advocate pleads his righteousness to be ours, *John 17. 10. 21, 22. 23.* In this Scripture Christ beares witnesse to a Saints union with God and himselfe; *All mine are thine, and thine are mine,* in the 10. verse. and then in the following verses we see what use he makes of this union, namely to pray his Father that all his might be made perfect in his glory, and to manifest to the world that he loves those in union with Christ as he doth Christ himselfe; so that *1 Cor. 1. 30.* Christ is all to a Saint, and all Christs, is a Saints.

In this Text is union with the righteousness, purity and redemption of Christ, *Colos. 2. 10.* The text speaks plainly, after the Apottle had told us the fulnesse of Christ, he tels us we are compleat in him, *Rom. 8. 24. Heires of God, and joynt-heirs with Christ.* God is a Saints inheritance, as the Saint is united to Christ. If God be our portion, we are Christs fellow-heirs, who is the first-borne of many brethren. The end of Gods uniting a soule to Christ is, that he might alwayes behold that soule in Christ, so as to be ever well pleased with it, and to delight in it, *2 Cor. 5. 21. For he hath made him to be sinne for us who knew no sin, that we might be made the righteousness of God in him.* God hath made Christ the foundation of his eternall love; when he beholds the travell of his soule he is wel pleased, which he doth in every soule he hath united to him.

The third Gospel-truth is this, *That a Saint doth then only truly and properly enjoy his life when he lives by faith upon God and Christ in the Spirit.*

It is not enough to know the rule of the law in the letter, and some of the worke of the law in our lives, to know all the formes of Gods worship under the law and Gospel; To know and to be under all these is nothing, when ignorant of the knowledge of God through Christ in the Spirit.

Knowledge in all the former subtracted from the latter, is but to know that we are under the chains and the power of darknesse. Our life consists neither in circumcision or uncircumcision, but in the new creature, Christ living in us, and we in Christ. The life that we now live, 'tis by the faith of the Sonne of God; by faith, feasting and satisfying our soules upon the love of God in Christ, the Spirit that teacheth and leadeth the soule into all truth, even

the God of truth, and there the Spirit teacheth the soule to read, God to be a God of love, and so to enjoy him, and live in him through Christ, as a God of grace, and a faithfull God that will keep Covenant with his people, and not impute sinne to that soule for whom Christ hath dyed. Our life shall be for ever with God and in God, enjoying nothing but God, and all of God in heaven; this is truly our life now as we are one with Christ, only the clouds of mortality darkens it; and so farre as we live upon God through Christ in the Spirit, so farre, and no farther doe we truly enjoy life in any condition; and what we strive for here below, is not our life, nor truly worth our contending for; all the weary purlues of the heart of man which center not in Christ must wither before they come to their journeyes end, for they have no life to carry them through. A childe of God can finde no rest, but the bosome of his Father, and no way to that rest, but Christ the great gift of his fathers love, so that God and Christ is both the way and the end of a Saints rest; that is, enjoying fulnesse of blisse in God, who is all in all to all his people. Gospej truths should be teaching to Gospej-Saints, and these truths accompanied with the Spirit of truth may first teach and informe all Saints where our life and interest lies, namely in God and Christ; God opening the bosome of his love, and giving us Jesus Christ, Jesus Christ giving out his blood, his life, and all that God requires to satisfie justice, and to make a compleat redemption, Christ putting on our flesh, and taking upon him the curse due to us, and all to this end, to be Mediatour, to stand betweene a displeased God, and a poore soule, to become sinne for us, that we might become righteousnesse in him.

Our life lyes neither in the workes of the Law, nor the formes of the Gospej, but in that love which gave Christ to be made under the Law, to fulfill the Law for us; and in that Jesus which is the Lord, and the life of the Gospej; the Gospej is glad tidings, which is Christ crucified. The highest forme is but a darke representation, a cloud without light if Christ which is the light of life be not in it. 'Tis God in Christ that is our life. Let us not turn againe to the beggerly rudiments under which we shall be in bondage; but in the Lord of glory to live only upon God in Christ, who is the true light and life of Saints; to seek life in any thing else, is to seek the living amongst the dead.

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Again, These Gospel-truths should teach and exhort Gospel-Saints to believe in God; he is a God of grace, and he is a faithful God, he makes good his covenant of grace, that our finnes and iniquities he will remember no more, to charge them upon the believer, for he hath fully charged them upon Christ, and hath satisfied his justice to the full in Christ. And hence it is, that by way of comfort our Saviour in *John 14. 1.* bids us to believe in God through him *Yee believe in God believe also in me;* that is, look upon the covenant of God, and all the promises of God made good in me; believe, that what my Father hath given me to doe I have finished it, all the worke of your redemption, and what ever God hath laid upon me, shall never more be laid upon you, though it made me sweat drops of blood, and at last give up the Ghost, yet I have finished the worke, I conquered by yeelding, and overcame by dying, and I am risen again to beare witness of my victory over sinne, death, hell, law, and grave for you, and thus I would have you to believe in me and in God, who gave me out of his bosome of love to be all this to you. Distrust of these truths, is to put a question upon the faithfulness of God and the fulnesse of Christ. God promises to pardon freely, Christ undertakes to satisfie fully, now a doubt of either is unworthy in him that is an heir of both.

In the next place me-thinks this calls for much love from Saints to God and Christ. Oh how should we love God that hath freely given us Christ, and with him all things. The great God of heaven and earth had no greater gift then Christ to give, and him he hath freely given us, and in Christ himselfe, his Spirit, his Kingdome, and his glory too.

Who would not love a heart so full of love as Gods heart is? How can we chuse but love a hand so full of love as Gods hand his? What ever may justly command or invite love, it is in the heart and hand of God, there are mercies free and full in God; at his right hand is fulnesse of joy for evermore. Love had its first conception in the heart of God; we love him because he loved us first; The glory of his love is the rise of our love, the piece-meales of beauty and glory which we earnestly seek and pursue after in the creature, they all center in God; what ever it is that might be taking to our affections, that is in its primitive glory as it is in God; and truly did we see God by an eye of faith as we do things
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below with an eye of sense, the brightnesse of his glory would darken all lower glories, and all the streames of our affections would run into God, who is the fountaine and originall of all love and lovelinesse.

David had great glimmerings of this glory, when he called upon his soule to blesse the Lord, *Psalm 103. Blesse the Lord O my soule, and all that is within me blesse his holy Name*; And so all the *Psalm* through. He had discerned God in the glory of his love and he could doe nothing but blesse and praise God because he loved God. When a soule once tastes God in his love, it can relish no love besides Gods love; If this soule have any blessing and praise in its heart and lips, he layes them all upon God.

David spends severall *Psalmes* upon this subject of blessing and praising God, about the 103 *Psalm*, and so forward; now the ground of all this is, he was in love with God. We know by the temper of our owne hearts how apt man is to praise that he loveth; love takes delight to spend it selfe in setting forth that it loves. So doth *David* here, he summons up all the strength of his soul to set forth the beauty and the glorious excellency of that God whom he loved; love it makes the strongest of all motions; it will not only say much for God, but it will doe and suffer much for God; and truly me-thinkes Gods love may justly challenge love from his people in all the properties of it; for God hath put forth his love to his people in all its properties; as it is the full and f ee love of God.

Secondly, O love Christ that hath redeemed us out of the hands of all our enemies, that we might serve him without fear; he that hath taken away all ground of feare may justly command all love. Though Christ hath not left feare to bring soules to serve him; yet love hath such a commission from the hands of Christ; *If you love me keep my commandments*; the love of Christ constrained him to dye for us.

O how should that love constrain us to live to him! there is nothing but God and Christ worthy of our love; and if they have all our affections, our actions will soon follow.

My people (saith God) is a willing people in the day of my power; that is, when his love over-powers the heart, it soon commands all the actions. That soule which loves Christ, makes no dispute who shall command it; Love is cords to draw, and leggs

to carry the soul to all the revealed will of Christ. It is Christs way to deliver his people from all their enemies, and to lead them by his owne love; And truly these are speaking arguments to Saints to love Christ. And indeed these Gospel-truths afford much consolation to all the people of God, why should we not now be alwayes looking upon the originall love of God, and Christ the rocke of Ages, who is the great gift of his love, and so rejoyce for ever. Though selfe be nothing, yet Christ is all; though the Law condemne us; yet Christ made under the Law saves and acquits us. Now we may look upon sin and all our enemies drowned in the red Sea of Christs blood, and lying upon the shoare of his flesh dead, and for an eye of faith to behold.

Now we may see death swallowed up of victory, and triumph with the Apostle in *Rom. 8.* latter end. *What shall seperate?* *1 Cor. 1. 31.* 'Tis the word of truth; *He that glorieth should glory in the Lord.* We may now glory in all God, his justice as well as his grace.

There is nothing in God but what a believing soule may glory in, it may through Christ come with as much rejoycing to Gods barre of Justice, as to his Throne of grace; for Christ is our compleatnesse at both; He presents the soule to God, as that soule which God gave to him, and for whom he hath given himselfe, *John 17. 10. 6. 23.* and so presents the soule perfect in himselfe, If Christ be enough, Saints have enough to rejoyce in. If his blood satisfie Gods Justice to the full, as doubtlesse it doth God is well pleased when he sees the travaile of his soule *Isa. 53. 10.* then it should quiet our consciences. If Christs righteousness be perfect in Gods eye, it should be so in ours, and we should rest and rejoyce in it. If Christ be the way to his and our fathers bosome of love, we should blesse that love which made him our surer way, and seek no other way but Christ.

If Christ be Gods way to convey all his loving kindnesse and glory to our poore soules, surely then we should rest in Gods wisdom, and rejoyce in his love. This is eternall love, it had no beginning with time, nor can have it any time to end; it is what God is, the same yesterday, to day and for ever. No soule can outlive his love, or dye that is in his love. therefore there is a foundation to that exhortation in *Phil. 4. 4. Rejoyce in the Lord alway,* and againe I say rejoyce.

The end of Christs bearing our sorrowes, was, that we might be made partakers of his joy, he therefore took our flesh, our finnes, and was made under the Law, and the curse of the law for us, that we might be taken up into the fulnesse of God and himselfe to all eternity, to be heirs of God, and joynt-heires with Christ, *Ephes. 6.7.* And hath raised us up toether with Christ, and made us to sit together in heavenly places in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus. Mark it, therefore hath he made us one with Christ, that to all eternity we might be filled with the exceeding riches of his grace and kindnesse to us; that is, that he might fill us with himselfe.

Oh what a glorious life is a Saints, when by faith he eyes his interest in God and Christ, he may then rejoyce indeed: A perishing world can neither give to, nor take from this more exceeding and eternall weight of glory. All our dying daees are in this life, and shal I soon have an end; In heaven it will be alwayes day, there is nor can be neither night nor death where God & Christ is. Heaven is that home where every one is an heir, and every heir in full possession, *God is all to all, with all, and in all, to all Eternity.*

CHAP. III.

God schildren have his Spirit to walke and worke in.

Rom. 8. 14, 15, 16.

For as many as are led by the Spirit of God, they are the sonnes of God.

14.

For yee have not received the spirit of bondage againe to feare, but yee have received the spirit of adoption, whereby we crie Abba Father.

15.

The Spirit it selfe bearing witnesse with our spirit that we are the children of God.

16.



IN this whole Chapter we find the Apostle full of assurance of the love of God in Christ to him, that he is above all condemnation as he is one with Christ: and from hence he is full of joy and holy boasting, and as full of exhortation to holy walking with God in the Spirit. And I conceive these three verses, holds forth the ground and the reason of all these.

First, he is full of assurance from the testimony of the Spirit of God bearing witnesse with his Spirit, as in *vers. 16.* and from hence he is raised up into such full joy and holy boastings by receiving the spirit of Adoption, which delivered him from the spirit of bondage and fear, and enabled him to crie *Abba Father*, as in *vers. 15.*

Now being thus filled, he breaks out into exhortation to holy walking, out of the flesh and in the Spirit: and in *vers. 14.* makes it the character of the sonnes of God to the world, their being led by the Spirit. I may fitly call this portion of Scripture *the lively image of a Saint living in God and to God in the Spirit;* For methods sake I shall set down *two heads*, upon which I shall

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hold

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hold forth that which God shall give into me upon the meditation of this Scripture.

1 Head. The first is the sealing work of the Spirit of God in a Saint; or a Saint sealed up to the eternall love of God by his Spirit, and that I gather out of the 16 verse, and the latter part of the 15 verse

2 Head. The second head is this, A Saint walking and working in the Spirit, or the Spirit reigning in a Saint; and this I gather from verse 14 and verse 15.

In this work I shall endeavour to wave all fleshly reasons as a subject above it, and keep my selfe only to the testimony of the word of God. And as a foundation to this building, I judge it very necessary in two or three Scriptures, to shew how we live under the promise and the pownings forth of this Spirit in Luke 24. 49. There our Saviour promisseth to send the promise of the Father; so that the certaine coming was under a double promise. And in John 15. 26 Our Saviour explains who he meant by the promise of the Father. And in John 16 7. The Lord Christ doth fully promise at his going away from the world by his corporall presence, that he would send the Comforter, which in the last Scripture mentioned is discovered to be the Spirit. Now that Christ hath made this promise good, take only that one place in Acts 2. 1, 2, 3, 4. I shall keep you no longer from the heads propounded, but as they are laid downe, so prosecute them.

I begin with the first of them; Namely, the sealing worke of the Spirit of God in a Saint, or a Saint sealed up to the eternall love of God by his Spirit. These Scriptures first mentioned are as full a prooffe of this as any in the booke of God; they tell us plainly in so many words, that the Spirit of Adoption being received, beares witness to the Spirit of a Saint that he is the child of God; and in this assurance so satisfies the soule of a believer, that he cries *Abba Father*; that this is the office of the Spirit to seale up a Saints interest in the eternall love of God and his oneness with Christ, let us consult that place, Ephes. 4. 30: where the Apostle makes it an argument against corrupt or vain worldly discourse in the Saints; *That you may not grieve the holy Spirit of God* (saith he) *whereby you are sealed up to the day of redemption.*

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As if the Apostle had argued thus, You know (saith he) the Spirit hath sealed you up to the love of God in Christ, yea, into all God and Christ, all the love of God, and all the blood and redemption of Jesus Christ; all the righteousness of the Sonne, and the glory of the Father. Now for you to be corrupt, vaine, and worldly in your communication, you seeme to deny this seale of the Spirit, or your interest in God, and so you grieve the Spirit, whose proper worke it is to seale you up to God. So in *Ephes. 3. 16, 17, 18, 19.* wee find the Apostle praying for the Saints. Now let us consider what he prays for; First, that they may be strengthened with might by his Spirit in the inward man, so as that Christ may dwell in their hearts by faith, and that they may be rooted and grounded in love, that they might be able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth all knowledge, that they might be filled with all the fulnesse of God; pray marke it. Here is Christ dwelling in the heart by faith, and the soul rooted and grounded in the love of God and Christ, from whence it comes to know in some measure the height, and breadth, and depth, and length of the love of Christ, which passes knowledge, & so comes to be filled with the fulnesse of God. *But whence arises all this?* why look into verse 16; *from being strengthened with might by his Spirit in the inward man.* This Spirit seales up and beares witnesse to the soule that it is in the eternall love of God in Christ; and so in all that satisfaction which Christ hath made to his Fathers justice, and hath an interest in all that righteousness which Christ hath as the head. And thus Christ by his Spirit takes possession of the heart, and dwels in it by faith, so as he turnes all into Spirit. The knowledge is made spirituall, he comes to know heights, breadths, depths, and lengths of love. Letter is now turned into Spirit, and the soule now neither knows Christ, nor any thing of Christ in the flesh but in the Spirit; Being thus strengthened with might by the sealing of the Spirit, the soule is able to unfold the mysteries of God and Christ in the flesh, and can sucke in, and feede on the spirit of the word, and when it reads the 53. of *Isa. 4, 5, 6, 10, 11.* compared with *2 Cor. 5.* last. It can draw out by the Spirit matter for the soule to live on to eternity.

*Ephes. 3.
16, 17, 18,
19.*

I, *says a spirituall soule*, I now see that God hath set Christ in my room, and that Christ hath so really and fully all my sins imputed to him, and all the punishments due to them laid on him, that he is said to be made sinne for me: and he was so made sinne, that God hath made him to bear all the punishments due to my sinnes.

Surely he hath borne our griefes, and carried our sorrowes. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; and the Lord hath laid on him the iniquities of us all; yet it pleased the Lord to bruise him, he hath put him to griefe, and his soule is made an offering for sinne: *And he shall see of the travell of his soule, and shall be satisfied, for he shall bear their iniquities* I, *says the soule*, now I see in the Spirit, and believe that Christ was made sinne for me, and so hath taken all my sinnes, and the punishment due to sinne, from me: And as he was made sinne for me, so am I made righteousnesse before God to all eternity in him; he is the full satisfier of divine justice for me, so that I am compleatly righteous in the righteousnesse of God in him; thus doth the Spirit seale, and root, and ground, and establish a soule by faith in Christ.

Ephes. 2. 18. And in this assurance it is, that the Saints have accessse by one Spirit unto the Father, as in *Ephes. 2. 18.* In this assurance the soul runs with holy boldnesse, and throwes it selfe into the bosom of his Father.

In this spirituall light the soul sees that there is nothing but Christ betweene him and his Fathers bosome, and this Christ to be him that hath taken all sin and punishment due to the sinnes of his people on himselfe: so that there is not the least tittle of them to stand betweene God and the soul, *nothing but Christ betweene*, and this Christ stands only as the way to the Fathers bosome; not to keep out as the *Angel* with his sword at the entrance of the garden: but to carry home, and to present spotless to his Father, so that God may truly say of us, we have his righteousnesse in Christ. For further prooffe, looke into that *Ephes. 1. 13, 14.* There the Apostle having spoken of the secrets of God, his election and predestination according to his purpose in Christ, in whom after yee believed, yee were sealed with that

that holy Spirit of promise, which (sayes he) *is the earnest of our inheritance*: plainly making the Spirit to be the seal, and the earnest of a Saints inheritance. It was from this seale that *Job* could say, *I know that my Redeemer liveth, and that I shall behold him with these eyes.* And so the Apostle; *I know* (sayes he) *if this earthly tabernacle were dissolved, I should have a building not made with hands eternall in the Heavens.* And thus the soule is carried above all fears under the spirit of bondage, by living upon God, and Christ in the spirit of Adoption, bearing witnessse to the soule that it is the childe of God, and so filling the soule with God, that it is quiet and established, and lives boasting in God, as the Apostle *Paul* in *Rom. 8.* the latter end. *Who shall lay any thing to the charge of Gods elect? who shall condemne or separate from the love of God in Christ; nothing, not life, nor death, nor any thing shall be able to doe this.* How knew he this? why he tels you in *vers. 16.* *The Spirit of God did bear witnessse of this to his spirit.* And thus the soul through the seale of the Spirit quietly waits for his period in a state of grace, till he be swallowed up into the fulnesse of that glory which is by the same Spirit sealed up for it, as in *Gal. 5. 5.* *We through the Spirit waite* (saith the Apostle) *yea, and not only wait, but waite satisfied; under possession the soule is satisfied with a fulnesse of eternall life, as in John 4. 14.* There is the Spirit powdered forth into a satisfying of the soul, that it thirsts no more after any thing but God, and is satisfied with God, for it is a well of water springing up to eternall life. I shall satisfie my selfe with thus much in the proove of the first head, namely, the sealing work of the Spirit of God in a Saint, or a Saint sealed up to the eternall love of God by his Spirit.

By this we should examine our assurance of Gods love, whence we fetch it, whether from within, or from without; whether from externall duties and priviledges, or from an internall seale; we see it is Gods end in giving his Spirit, that by it Saints may be sealed up to the day of redemption, and that we may thereby know we are his children: And this we find to be in the experience of the Apostle *Paul* and other Saints. Now let us aske our soules, doth our assurance rise from the witnessse of the Spirit of God to our spirit, Truly we shall never be established in our spirits till we come to this pitch. If we live only upon those graces that

Vic.

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that flowe from the Spirit, it will be a very uncertaine life; for our own hearts can best witnesse how many ebbings and flowings of the fruits of the Spirit is within us. Now if Gods love ebbe and flow to us, as our love doth to him, how changeable shall wee make God to be? and how unsettled must our spirits needes be: sayes God, *my love is unchangeable*: and to assure you of it, *I give you my Spirit to beare witnesse with your spirit that ye are the children of my love.* God gives his Spirit that we may look e on himselfe which is unchangeable; he loves because he will love: and as we can give no reason of his love, so God gives no period to his love. And when once the soule of a Believer comes thus to live on God himselfe by his Spirit, then he is an established soul.

But I hasten to the second head; namely a Saints walking and working in the Spirit, or the Spirit ruling and reigning in a Saint; and this I gather from the 14. and 15. verses of *John* 14. 17. There is the spirit of Truth dwelling and being in a Saint, and the Saint knowing of this possession. Here is a being and abiding; a possession that leads to a ruling and a reigning. The Spirit in a Saint is Christ in a Saint; now Christ is a Saints head to rule in him, and reigne over him. And in verse 26. the Spirit puts forth an act of its Sovereignty, teaching all things; a Saint acting knowingly, acts from the Spirit that teaches. And in *John* 16. 13, 14. There is a further discovery what the Spirit shall doe when it hath possessed a soule; why it makes discoveries of Christ to the soule; *for he shall receive of mine, & shew it unto you, and thereby you shall be guided into all truth.* And as a Saint is elected into God and Christ, so the holy Spirit dwelling in him, he lives in, and to God and Christ possessing all fulnesse in God and Christ; and making all his performances from God and Christ; And thus he walkes and workes in the Spirit, and the Spirit rules and reignes in him. This *Rom.* 8. 1, 2, 3, 2, 5, 6, 9, 10, 11. speaks very exactly of a Saints walking in the Spirit, and the Spirit reigning in a Saint. *They that are in Christ Jesus* (saith he) *walk not after the flesh, but after the spirit.* And in verse 2. he tels us, he acts only in Christ, and lives by the law of the Spirit in Christ Jesus; which hath freed him from the law of sin and death. As if he should say, all my duties and performances it is Christ living and acting by his Spirit in mee. For saith he in the 3 verse, the

John 14.
27.

Rom 8. 1,
2, 3, 4, 5, 6,
9, 10, 11.

the bare law of Commandement could not raise mee up to holy walking; For flesh which was my owne strength, that was weak: but God having made up that in his Son. Now sayes he, the righteousnesse of the law is fulfilled in us, *who walke not after the flesh, but after the spirit.* And shewes in the 5th verse, what it is to walke after the flesh, and what after the spirit: and in the 6. verse tells us flesh and spirit is the way of life and death: but in the 9th verse he shewes who are in the Spirit, *namely those in whom the spirit of God dwells.* And sayes plainly, *that those which have not the Spirit, are none of Christs.* And in the two next verses, shewes if Christ lives in a soule by his Spirit, then the body of sin dyes.

There is a reigning power indeed, the whole body of sin killed, by the Spirits dwelling and reigning in a Saint, and now all the action and motion of such a soule is from God. The soule now in all its wants can have access to God through Christ in the spirit, as in *Ephes. 2. 18.* and in *Ephes. 3. 16, 17, 18.* By the spirit in the inward man, the soule is an established soule, and a knowing soule, and so is enabled to act for God in the Spirit, *John 7. 38, 39.* There is a promise to be living soules of being so filled with the Spirit, that there shall be flowings forth. *Out of his belly shall flow rivers of living water.* And this (saith the 39th verse) is spoken of the spirit, which they that believe in him should receive

*Ephes. 2. 18;
Ephes. 3. 16, 17, 18,
John 17. 38, 39.*

Now what is the end of this fulnesse of the Spirit, but that it should rule and reigne in a Saint, and that a Saint should walke and act in it. In *Rom 6. 14.* There is a promise *sin shall not have dominion over the Saints:* and the reason is given, *because (saith he) you are not under the law, but under grace.* Christ is your sanctification, and his spirit of grace shall deliver you from the dominion of sin. In *1 Cor. 2. 14, 15.* There a Saints knowledge is spirituall, and so distinguished from the world: and this spirituall knowledge living in action in a Saint. We shall finde in *1 Cor. 12. 11.* in the former part of the Chapter, the Apostle speaks of spirituall gifts, acting diversly in severall Saints, but all these workings are from one and the same Spirit; so as it is the Spirit that doth all in the Saints. In *2 Cor. 3. 16, 17, 18.* There is a soule made light by having the vail taken from its eyes, and in that light beholding God (saith the Text) is changed into his Image. Now marke it, all this is by the spirits living in a soule. A soule living upon God.

God in the spirit, hath the vaile taken away and lives in a glorious vision of God ; by which the soul is changed into the Image of God, and this is by the Spirit of the Lord, saith the end of the 18. Verse. And so in 2 *Cor.* 5. 14, 15, 16, 17. There is a new creature made by the love of Christ, which constrained the soul from the powerfull operation of the Spirit ; wherefore henceforth saith he. *wee know no man, no not Christ himselfe after the flesh* No ; How then ? Why in the spirit, that spirit that sheds the love of Christ in our hearts, and thereby constrains us to live in him that died for us, and in whom wee are dead to the flesh, but alive in the spirit ; *And thus the Spirit acts the new creature.* So in *Gal.* 5. 16, 17, 18, 22, 25. Verses, There is an exhortation to walke in the spirit ; by which a saint is delivered from obedience to the lusts of the flesh ; though the flesh lusteth against the spirit, yet saith the 18. Verse, *If yee be led by the spirit yee are not under the Law* ; and in the 22. Verse shews the fruits of the Spirit : and concludes in the 25. Verse, *If you live in the spirit then walke in the spirit* ; making all a Saints life and action to be in the spirit.

I will only touch one particular of the life of a Saint out of this generall, namely, his worship ; and shew you how all that is in the Spirit, for a Saint worshiping God in the Spirit, take first *John* 4. 23, 24. Which is our Saviours Answer to the woman of *Samaria's* Question in the 20 Verse, she as one without the Spirit questions about the places of worship, going as far as an eye of nature could carry her to externalls ; but the Lord Christ in the 21 Verse tells her, *woman the houre cometh when neither in this mountaine, nor in Ierusalem shall yee worship the father.* your light is onely in externalls, and you worship you know not what ; and then preaches himselfe to her, *Salvation is of the Jewes*, as if he had said, God will have his people onely worship him, and that in the Spirit, *for the time comes and now is when the true worshipers shall worship God in the spirit* : and gives the reason of it, (for saith he) *God is a spirit ; and they that worship him must worship him in spirit and in truth.* This truth is very fully confirmed in *Phil* 3. 3. false teachers in the foregoing Chapter would have brought the Saints under the law of works againe, and the yoke of circumcision : but the Apostle in this 3. Verse tell us, those

those are the circumcision which worship God in the spirit. As if the Apostle had said, these false teachers endeavour to bring you under a formall worship, and to make you debtors to the law of works againe; But we are above it, and we are to live in the Spirit, and to worship in the Spirit; in the 1 *Per.* 2. 5. There the Apostle tells you who they be that are fit for communion with God; they be living stones, alive in the Spirit, and acting in the Spirit, to offer up spiritual sacrifice to God by Jesus Christ. I but when is a man a living stone, fit to offer up the sacrifice? see that in 1 *Job.* 2. 27. *But the anointing which ye have received of him abides in you, and the same anointing teacheth you all things, and is truth, and is no lye, and even as it hath taught you ye shall abide in him.* Then is a man a visible Saint, a living stone, fit to worship God, and to have communion with him, when he hath received the Unction of the Spirit; by which he is taught of God to worship in the Spirit, and in truth; This truth is not taught of man but of God, and therefore it abides in him; thus you see he that worships God truly, worships him in the Spirit.

What a Spirituall Saint is:

First, he is more than a Morall-man, he that is lesse than a morall-man is a beast, and he that is at the heighth of a morall-man is but meerly a man, a fine civiliz'd peice of clay, loving himselfe, and therefore doth not devoure one another, because another man should not devoure him: decked with his owne accomplishments, and glorying in his owne *Babel*, Surely a spirituall Saint is more than this.

Yea Secondly, he is more than a Formall or Legall Professor, What is a formall Professor? He is one that lives by sense, and not by faith, that is onely taught of man and not of God, that hath all his light from without him, from the practice of others, and not from the precepts or spirit of God within him. One that can see and practise any thing which may please all, or, the most of men, he is alwayes learning and never learned, because he is alwayes studying man and never God, he is one which you shall ever finde in the croude where the most are, there you shall be sure to finde him. If you meet him and tell him of a Christ crucified I but saith he, doth any of the Pharisees believe in his name? he is a man much in worship, but the inscription is to the

What a
Saint is
not.

unknown God, his eyes are in anothers head, & therefore he is led by another to act as a blinde man; no forme comes amisse to him, for he is nothing else but forme, he is one so ignorant as that he thinks it a crime for any man to see more than himselfe, though he be blind; and if the man that sees will not deny his light; he will doe the best he can to pluck out his eyes, he is so proud of his chaines of darkenesse that none shall live where he can rule that will not weare his fetters; this soule is mother and nurse both, to that brat of hell, Persecution of the Saints; this man of forme knows no heigths, bredths, depths, or lengths above himselfe, and if he snatch a peice of the Word of God, he only hath it in the letter, and so never reaches God in it, this is a formall Professor, I but what is a legall Professor? he is a man seemingly neerer Heaven, but if he goe on farther no man farther from it, he is a man full of the word in the letter; but altogether emptie of it in the spirit; he is a man exact in the language of Mount *Sinai*: but cannot pronounce a plaine sillable of the language of *Sion*; he can tell you that God is a just God, and a severe Judge, a revenger of himself upon sinners, but is not able to pronounce God as a Father, and a reconciled God in Christ; he is exact to tell you of precept, duty and transgression, but is not able to unfold the mysterie of godlinesse, Christ in the flesh; if a word of Christ drop out of his mouth, it is to tell you what quallifications must fit you for Christ as he thinkes; when he hath found a leprous soule of sinne, he cannot shew it Christ but sayeshe: goe wash in the teares of repentance and you shall be cleane, though he never shew him Christ which must wash his repentance, if he findes a poore Saint under some affliction, he cannot make up the wound by leading the soule to the love of God, from whence that affliction came, but saith he look into your selfe, inquire for that sin the punishment of which you now lie under, God is a just God, if you will sin you must beare the indignation of the Lord for it: goe fall on your knees, weep and fast, and pray and vow, make God some amends; this is all the releife he can give, and so he poures oyle into the flame of sorrows: and vinegar into the bleeding woundes of poore Saints. This legall soule lives upon his duties, and not upon the free grace of God, and therefore he can give no other counsel than he hath experience
he

he never tasted in the spirit how good God is, and therefore can never speake good to his own soule, or any other from God; If he speak any good to a soule it is from duties, doe and live, the effect of all his language.

I only give this as a word of caution, that we hearken not to the counsels of such men, least we become like those foolish *Galatians*, which began in the Spirit, but were like to end in the flesh: Let this be enough in the negative what a spirituall Saint is not.

But then what is a spirituall Saint ?

Why he is one that lives by faith above sense : one that is all in God, and nothing in himselfe ; he is taught of God to know him, he is drawne by God to love him, he is perswaded by God to trust in him, he is filled with God, and lives upon him, he is satisfied with God, and rejoyces in him ; he so lives in God, that he makes his boast of him, as the Apostle, *Rom. 8.* the latter end, *Who shall condemne ; nay who shall lay any thing to the charge of Gods elect ?* He is one which in the Spirit is able to looke from eternity to eternity, and therein behold that eternall love of God which gave our Christ to manifest his love to us in him, and hath made him one with Christ in all his merits, righteousness and benefites ; he is able to see into that love and eternall purpose of God that made Christ to be sinne for us, *that we might be made the righteousness of God in him.* He can see God his Father, and in the spirit of Adoption call him Father ; He can read his salvation written in the Covenant of grace ; He can behold himselfe one in Christ, as Christ is in God ; He assuredly knowes that *Christ hath borne his griefe, and that God hath wounded Christ for his transgressions, bruised him for his iniquities, & laid the chastisement of his peace on him* and all this so fully and really, as that by the stripes God laid on Christ, his soule is healed, that God hath made Christs soul an offering for the sinnes of his people : and that he hath beheld the travell of his soule, and is well pleased : so that now this spirituall man drawes up this conclusion. What ever of sinne and punishment was mine, was taken from me, and made Christs, and he hath fully satisfied for the one, and borne the other: so that now from the justice of God I can conclude this, that neither of them shall be laid on me againe. Christs righteousness and his glory is so made mine, that I stand spotlesse in the one, and shall

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Saint is.

be perfect in the other to all eternity.

Thus is a spirituall soul led up to God, and made to know his great designe from eternity; namely, to make Christ his wisdome, righteousness, sanctification, and redemption, and that in all these he stands perfect before God, in the perfection of Christ.

This soule lives in the region of Gods love, and in Christs righteousness, and sees himselfe above all condemnation; and yet the least transgression in him discovered to him by the love and Spirit of God, melts the poore heart into nothing. I see sayes he, I am alive in Christ through the eternall love of God; and that makes me thus judge, that if one dyed for all, then were all dead. I dyed to sinne in Christ, and if now I live, it should not be to my selfe, but to Christ, 2 Cor. 5. 14, 15. And to this the love of Christ constraines me; For (sayes he,) *This I know, who ever is in Christ is a new creature. Old things are passed away, and behold all things are become new,* verse 17. And therefore saith he, what ever is sin is the old man; and of this he cries out as the Apostle in Rom. 7. *O wretched man that I am; the law of my flesh rebels against the law of my minde.* Sin hath lesse entertainment no where, then where the love of God by his Spirit dwels; perfect love shuts out feare, (saith the Text) and perfect love kils corruption. Love to Christ kils and buries sin, when legal feare only layes it in a swoound, it lives againe, and possibly kils the legall soule at last; but this spirituall man he keeps nothing to himselfe, but carries all to God and Christ; he lives only in God and Christ; and when he finds corruption in himselfe, he presently by the spirit layes it downe at the feete of Christ, and tels him, my glory (saith he) is to live in thee and what ever is thine, and thy glory is to live in me, and in the death of my corruptions.

Oh then be zealous of thy glory; thou hast taken the guilt and punishment of all my corruptions from me; Is it not also for thy glory to take the reigne and the power of them from me too? Yes (saith Christ) and I will make my promise good: *Sin shall not have dominion over you; for you are not under the law, but under grace.* True Lord, sayes the soule, and I believe it, that to live under grace is the only way to keep sin under me.

Thus a spirituall soule having a sight of his finnes, of all men hath least feare in point of condemnation, because this soule is filled

filled with the perfect love of God which casts out feare: but the in being of this love of God in a soule makes as little love to all the profers of sin, as it hath feare of the condemnation of it. Sin in all its temptations hath the soonest denyall from such a soule of any, for he answers sin thus. Sin (sayes he) The love of Christ contrains me to hate thee; This soule tels sin he will but lose his labour in tempting him; for (sayes he) I am not at my owne disposing, I have given my selfe up to Christ already, and Christ hath taken possession of me, and lives in me by his Spirit, and for thy temptations I shall carry them to Christ; and sure I am thou canst not live in his presence, he hath overcome thee for me, and he will destroy thee in me. Thus the Spirit changes a soule from darknesse to light, and from the power of Satan unto God, and is made to live in this light, which is the light of Gods reconciled countenance in the face of Christ. And in this vision of God and Christ, the soul is changed into the image of Christ from glory to glory, even as by the Spirit, 2 Cor. 3. and last.

This spiritual man as he lives upon God in the spirit, so he worships God in the Spirit; he knowes neither the Mount nor *Hierusalem* as his place to worship in, he only knows Christ as the proper medium to worship God in, and he knowes not Christ after the flesh neither, but after the spirit, his feasting is with God and upon God, he knowes no formes or figure, nor externalls to make him a rest of, he can only rest in the bosome of God and Christ, he knowes no fellowship but with the Father and the Son; as he enjoyes God and Christ in Saints, so he hath sweet fellowship with them. God is both the light and the life of his worship; he makes God his way and his end in his worship. This is a Dove that can rest no where but in the Arke; Church-fellowship to him without Christ, is no more then a selected piece of the darke world; the Ordinances (if Christ be not in them) is to him but as the grave. When Christ was risen, all his enquiries are, *where is he whom my soul loves.* Shew me Christ in a Saint, Christ in a Church, and Christ in an Ordinance, and then you shew me my life, and upon this ground I can live and dye with you saith he. This soule can measure all men and things by Christ; but Christ by nothing but himselfe, that Spirit of Christ which dwelleth in him; and thus you have some weak discourses of a spirituall Saint,

This

This exhorts Saints to live in the spirit upon God and Christ. and to act from the endowings of that spirit, as the image of God and Christ. It is very plaine it is the interest and priviledge of Gods children to live on himsele in the Spirit, and from that life spiritually to make all its motions.

Oh why will you live out of God ! did you ever finde any beloved like this beloved ? Did you finde any thing that is all, but God ? Why God is willing you should live upon all, his all, and be filled with his fulnesse. *O come my beloved, eate of my banquet of love. Drinke, O drinke abundantly and be satisfied* (saith Christ.)

All our sadnesse and complainings arise from our living out of God, be it what ever it can be that is the most like God, yet if it be not naked and clearly God, the soul will be complaining of wants. 'Tis not duties, Church-fellowship, Ordinances, or any thing that they conceive or propose to our selves, which can of themselves give the soule rest : it is only a living in, and upon God in the spirit.

Oh let us stand in that liberty with which Christ hath made us free ; we can stand in none but in Christ, and that is the freenesse of grace, that we should stand for ever spotlesse and blamelesse in the sight of God through him.

Again, This should stirre up Saints to act in God ; we have no cause now to act doubtingly ; If Christ be our strength, the Spirit will teach us to pray and to crye *Abba-Father*, for he is our Father. Is corruption too strong for us ? it is not too strong for Christ, we should lay it at his feete.

And now tell me believing soule, canst thou that livest in the love of Christ live in sin ? No sayes the soule, sin is for the love of it slaine in me, by what law ? even the law of love living by the Spirit in me.

It is impossible sayes such a soule that I that am dead to sinne should live unto it. *My life* (sayes he) *is hid with Christ in God : And it is not I that live now, but Christ he lives in me.* Christ lives, and I dye (sayes the soule) I, that is, all I, my righteousness as well as my unrighteousnesse. If I mistake not, this is the strongest argument against a Saints living in sin that can be, why a Saint cannot sin, but it must be without excuse. A carnall man may sin, I could doe no better in my owne strength. I, but a Saint cannot plead

plead so he hath Christ for his strength; why then in the Spirit of God let Saints consider what a course of sin would be in them; it is little lesse then proclaiming Christ a sinner; for a Saint is looked upon to live & act in Christ, and that Christ doth all in him.

Oh then, if the glory and honour of God and Christ be deare to us, how can we that are delivered from sin live any longer to it. It is impossible that we can love Christ and sin too, & therefore where Christ lives by his love, he constrains the death of sin. The exhortation is to Saints to live in the Spirit, and that is, trampling upon all below God and Christ, and behold our selves heirs of that glory, and co-heirs with Christ in that glory that is God and Christ to all eternity.

CHAP. IIIL

1 John 3. 1. 2.

**Gods love giveth Saints to know,
they shall appeare like Christ.**

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knowes us not, because it knew not him. 1.

Beloved, now are we the sons of God, and it doth not yet appeare what we shall be: but we know that when he shall appeare, we shall be like him: for we shall see him as he is. 2.



Gods love in the manner of it, in making of us his sonnes, is here by the holy Ghost set forth with a behold: and truly none but such as have received the holy Ghost can behold it. It is too bright a glory for any but a spiritual eye to look on, therefore the world knowes not Gods children, the heirs of glory, because they know not him the Lord of glory. Spirituall objects
are

are only discerned by spirituall eyes, and such are here called to behold the originall love of God which he hath made us one with Christ; in him sonnes of his love and heires of his glory.

There lyes very much in these two verses; I shall only for methods sake put them into two generall heads, and make observations from them.

The first is this, That at the glorious appearance of Christ, will come the fulnesse of a Saints glory as he is united to Christ.

The second generall head is this, That this fulnesse will be the fulnesse of Christ, for we shall be like him, & see him as he is.

To the first head, That at the glorious appearance of Christ will come the fulnesse of a Saints glory as he is united to Christ.

By this glorious appearance of Christ, I understand that appearance when he shall come to judge the world, when he shall give the damned their full portion, and his children theirs; for then sayes the Text, *we shall be made like him, and see him as he is*, which is a state of perfection. I shall now endeavour to prove this first generall head.

First, take this paralell Scripture as a prooffe, *Colof. 3. 3, 4. For ye are dead, and your life is hid with Christ in God.*

When Christ who is our life shall appeare, then shall ye also appeare with him in glory.

Here Christ is said to be a Saints life, there is our union with him, and at his appearance then we appeare in fulnesse of glory. That soule which is one with Christ is united to him in his death and in his life. *We are dead with Christ* (sayes one Text) and this Text sayes, *we are alive in Christ*. Nay Christ is our life; so that when Christ manifests his owne glory, he manifests our glory as we are united to him; We may reade the will of Christ in this point of our glory with him in *John 17. 24. Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.*

To behold the glory of Christ, is to be swallowed up into the glory of Christ, yea into Christ himselte; for his glory is not to be beheld out of himselte, and then doth the fulnesse of a Saints glory appeare when he doth come to behold Christ as he is united to him in his fulnesse of glory. So likewise *Rom. 8. 17. And of children then heirs, heirs of God, and joynt-heirs with Christ; If so be*

be that we suffer with him, that we may be also glorified together.

The Apostles scope is to shew, that in our union with Christ we are heirs of glory, joynt-heirs with Christ, and so have joynt-interest in his glory; so that when the fulnesse of Christs glory appeares, then the fulnesse of our glory appeares.

The holy Ghost doth fully cleare this poynt, and shews where-in this glory lies, in that *1 Thes. 4. 16, 17. For the Lord himselfe shall descend from heaven with a shout, with the voyce of the Arch-Angel, and with the trumpe of God: and the dead in Christ shall rise first.*

Then we which are alive and remain shall be caught up together with them in the clouds to meete the Lord in the aire, and so shall we ever be with the Lord.

This place speakes of that comming and appearing of Christ which I mentioned in the beginniing; and it cleares this point fully, that we shall appear with Christ in glory (*sayes the Text*) and so shall we ever be with the Lord; not only appeare with him in glory, but also abide for ever with him, and so be filled with the fulnesse of his glory.

These Scriptures instead of many more which might be produced, will fully serve to make prooffe of the first generall head.

The second generall head proves it selfe; it hath in it a double prooffe, that our fulnesse is the fulnesse of Christ; For first (*sayes the Text*) *we shall be like him*: Now nothing but our union with Christ can make us like Christ, to be filled with his fulnesse. And another Text sayes, *Of his fulnesse* (meaning Christ) *we received, and grace for grace.*

The second prooffe in the Text is, *we shall see him as he is*. Now Christ is so bright a glory, that he can be seene in no light but his owne; he is the expresse Image of his Father, and the brightnesse of the glory of God: so that his brightnesse darkens all other glories, and is discerned in nothing but himselfe.

I shall now make some observations of this Scripture, and these generall heads. And the first observation shall be this; namely, *That a Saints worst condition is in this world.*

When the world shall end, then shall all the clouds of the people of God be blowne over, and the brightnesse of Christ appear, and we like him (*sayes the Text*) I when the little world that we

carry about us in this body of sinne and death shall give up the Ghost, then shall a harvest of gaine come in, as the holy Ghost tells us in that first Chapter of *Paul* to the *Philippians*, vers. 21. *Though to live be Christ, yet to dye is gaine.* Though the beames of Christ shines through clouds in this world, and so maintains life in his members; yet here lyes the gaine, to be carried above the clouds, and to be lodged in the bosome of the Lord of glory. As the fore-named Text, *To be ever with the Lord*: there lies the gain. Gods word tells us of a time *when all teares shall be wiped from our eyes*: but it is not in this world; for our Saviour tells us *the world will hate us*, and it shall be a place of tribulation: It must not seem hard or strange to those that shall reigue with Christ to suffer with him, all our sufferings are in, and from the world, but the fulnesse of our reigne is with Christ in Heaven.

Thus are we made conformable to the image of Christ, in this world we enjoy least of Christ, and therefore must needs be a Saints worst condition. That is the darkest day to a Saint in which the least of Christs presence and glory appeares; therefore is the world a Saints worst state, because it is not able to beare the fulnesse of the glory of Christ, which shall be revealed in Heaven. There will be no need to enquire for him whom our soule loves, for we shall alwayes be in his presence. When mortality hath put on immortality, then comes in the crown of glory; we may have glimpses of glory in this life, but the more exceeding and eternal weight of glory is in the life to come. The top of our life here is of faith: *we live by the faith of the Sonne of God* (saith the Text.) And another Scripture opening the nature of faith, sayes, *It is the evidence of things not seene*; but in Heaven we know as we are known of God: the eye will then be made sutable to the object, and there will be defect no more on our part to diminish the glory: So that you see if we set aside all the sower of the world, and take a Saints sweetest morsels he hath below, yet it is short of the glory shall be revealed. Wherefore the observation stands very cleare, That a Saints worst condition is in this world.

The 2 observation is this, namely, *That a Saint hath relief from the worst of the world by faith, waiting for the apparance of Christ*: as in the Text. A Saint by faith lookes upon his union with Christ as a Sonne, and so satisfies is selfe with the appearance of God. So the

the Apostle *Paul* in *Rom.* 8. the latter end, he eyes there his union with Christ, and so is carried above tribulation or distresse, or the worst of the world. He concludes there was nothing could separate him from Christ, and therefore he is at rest; as if he should say, notwithstanding all these which he named before, as tribulation, and the rest, yet Christ and I shall be one in glory, and when his fulnesse of glory appeares, then shall mine. A Saint by faith can argue thus: what-ever may seeme best at present to a carnall eye; yet I know when Christ shall appeare, that is, the righteous judge of quicke and dead, then shall my head be lifted up, for my full redemption drawes nigh. When a state of good and evill for eternity comes, then shall my state and condition appeare good. I know whom I have trusted, Christ will preserve his owne glory, and mine with his; my state of glory shall be that which shall accompany the appearance of Christ: the best and worst of the world hath but a moment, a little time to attend it: but the glory of Christ hath eternity with it, and this is my portion.

Thus hath a Saint by faith reliefe from the worst of the world, waiting for the appearance of Christ.

A third observation. *Love makes the soule quicke-sighted.* The soule that loves Christ, sees by faith his appearance, though a-farre off, and rejoyces in it; though no affliction but is grievous for the present; yet by faith the soule sees the appearance of Christ, though at some distance, and in the joy of it is carried above the present affliction.

Hence it is, that Saints can overcome the world, even their faith (sayes the Text) that eyes the appearance of Christ; for if they saw nothing but the world, the world would overcome them: but it is a higher glory that carries them above the world.

The believing soule sayes, *he that shall come, will come, and will not tarry*, and so quickens Christs appearance to the reliefe of his owne soule.

A fourth observation. *A Saint values himselfe according to his interest in God*: and what reliefe comes in by that interest, he eyes it though a-farre off, and satisfies himselfe with it. Let the world value me at as low a rate as they will sayes a Saint; yet I will value my selfe according to my interest in God. If they say

my wisdom is folly, yet I will say Christ is my wisdom, and so I have true wisdom. If they say I shall want bread to eate, I can say by experience *I have fode to feede on which they know not of*: and when they shall want their huskes, I shall finde bread enough in my Fathers house, and love enough in my Fathers heart to satisfie and fill my eternall soule. I blesse the Lord sayes such a soule, I value this above tenne thousand worlds, my union with Christ; and *know there is no condemnation to them that are in Christ Iesus*: and that nothing shall be able to separate me from this glorious interest, *Rom. 8.* I can value this, I am through free grace a childe of God, an heire of glory, and that which the world adores, I in the Spirit of Christ can trample upon; I know God hath freely given me Christ, and with him all things, *the world is an addition and overplus.* Christ and glory is my portion, and when the worldling gluts himselfe with this present dying world, I can rejoyce in my interest in the liuing God, and eye my glory as a Sonne of God, and an heire with Christ, as it shall be revealed at the great and glorious appearance of the Lord Iesus. My soule shall be satisfied with its interest in God, when the world and worldlings shall be confounded in their own glory. *My life is hid with Christ in God, and when Christ who is my life shall appeare, then I know I shall appeare with him in glory.* Though as it is hid in God, the world cannot see it, yet through the Spirit of God I can see it, and rejoyce in it: and thus a gracious soule filled with the Spirit, values it self according to its interest in God and Christ.

The fifth observation is this; namely, *That a gracious soule relieues it self in beholding Gods love in the originall, and the glory of it.* He lookes upon Gods love as it elected and chose him to be a sonne, and he lookes on the glory of that love as it shall be manifested at the glorious appearance of Christ. In a cloudy day such a soule goes to the Sonne of Righteousnesse for reliefe, and in a day of death to the fountaine of life. This soule goes not to his outward esteeme in the world, not to his externall advantages, or endowments of parts and the like for his reliefe; he doth not boast and rejoyce himselfe in this, that he is a member of a Church, or is under this or the other Ordinance above other men, or that his parts are greater, or his esteeme with the world more.

more then other poore Saints : but he fetches his reliefe from the fountaine of life, that originall love which made him a sonne. His eye is with the Apostle in *Ephes. 2. 5.* upon that grace which first gave him life: *Even when we were dead in sinnes, hath he quickened us together with Christ, by grace ye are saved.* He eyes that grace which made him one with Christ that originall love of God : and from this object the soule drawes very high and glorious conclusions in all the dispensations of God to it. I am now a sonne, and in all Gods dispensations to mee he is my Father, and I stand as a sonne in his presence, begotten by his owne originall love, and therefore I know all is the kindenesse of my God and Father to me in this life : but when Christ shall appear in the fulnesse of his glory, then shall all know I am a son, *for I shall be like him, and see him as he is.* Thus a child of God fetcheth his reliefe from his interest in God, and an heir of Heaven makes up his glory in his soul by that glory which waites for him, and shall to all eternitie be revealed to him with God and Christ in Heaven.

The sixth observacion is this; namely, *That a Saints glory which now is hid from the world, when it is fully manifested shall destroy the world.* When Christ shall come to judge the world, and to put an end to all corruptible things, then is it that he will reveale the fulnesse of his own glory, and so our glory as wee are by free grace united to him.

Originall love hath more grace and glory in it then the world can beare, so that when it shall be fully manifested it will eate up all vanishing dying things. Should any soule in this life partake of the fulnesse of the glory of its interest, as it is one with Christ, that soule would soone breake through the clay wals of the body, it would be like new wine in old bottles, the bottles would soone breake; the heart-strings would be like the locks and bolts of the prison doores, that opened of themselves, to the Apostles. The summe in the Firmament is a type of the Son of Righteousnesse, and is the glory of the present world : but when Christ the naturall Sonne of God, and the thing typified appeares in his fulnesse of glory, then all these small brookes of glory shall run into this fountaine.

The worldling then must lose his glory, *viz.* the world, though

though he finde not a higher glory, God in the face of Christ : but when the world shall thus be swallowed up, then shall a Saint be no looser, but shall be carried from narrow shallow streames, into the Ocean of original life and glory.

And A Saint can loose nothing in loosing the world, for he findes all fulnesse in God ; the type ceases, the thing typied appearing ; the life of faith ends, and the life of vision begins ; fulnesse of glory then arises before his eyes, and never sets any more.

The seventh observation is this, *Though at the glorious appearance of Christ the world shall be consumed, yet then his owne shall be made like him.* Wilde bodies made like his glorious body, and so taken up into an eternall beholding of God and Christ for ever. For (sayes the Text) *we shall see him as he is.* That glorious appearance of Christ which shall eate up the glorie of the world, and so leave worldlings howling for want of a glory ; that I say shall swallow up Saints into it selfe, and fixe them in singing *Hallelujah's* to all eternity.

The world passes away, that Saints may have entrance into those mansions prepared for them by original love, where the same love will fully discover it selfe to all eternity, and satisfie the soule with those discoveries.

The eight observation is this, namely, *That a Saints glory is a certaine glory.* For as our lives are hid with Christ in God, so the fulnesse of our glory is in Christ, and appears at his glorious appearance ; a Saints fulnesse of glory shall as certainly appeare as Christ shall come to judge the world. And this shall be the beginning of glory, *Come ye blessed of my Father, receive the Kingdom prepared for you ; enter into your Masters joy.*

Now feed my beloved, and be satisfied to eternity ; you shall have no interruption of the full enjoyment of God for ever ; what ever is in God communicable, you shall have it ; you shall know God as you are knowne of God, and be filled with the fulnesse of that glory that flows from the presence of God, and fills heaven and all the heirs of glory to all eternity. Christ in whom our life is hidde, though he make it an obscure life from the world ; yet it is a certain life to a Saint, the being of it is as sure as Christs owne being. *Because I live, you live also ;* and the glorious manifestation of it is as certain as the the appearance of Christ.

The ninth and last observation is this. *That that day which will be most dreadfull to the world, and their entrance into the fulnesse of all horreur to eternity, even that day shall be a day of fulnesse of joy to the people of God, and an entrance into fulnesse of communion with God and Christ,* which as another Text speaks, *is fulnesse of joy,* which is at Gods right hand for evermore. Yea, that shall be the Coronation day, when the righteous judge shall crowne us with righteousness, 2 Tim. 4. 8. *Henceforth is laid up for me a crowne of righteousness, which the Lord the righteous Judge shall give me at that day;* and not me only, but all them that love his appearing. And then shall Jesus Christ give up the Kingdome to his Father, and all the flood-gates of glory shall be set open: Love shall then flow from God as it is in God, and the soule made capable to receive suitable to such a fulnesse.

These truths may be usefull to us in these particulars following;

First, *Let this perswade us to be much in beholding our interest as we are the children of God, and as we are fixed with Christ in the eternall love of God.* It is the exhortation of the holy Ghost in this place. *Behold what manner of love the Father hath bestowed on us that we should be called the sonnes of God.*

Herein is the glory of the life of faith, that it lookes into the love of God, and our interest in Christ, as co-heirs with him in the love and glory of God. This is a fountaine that alwayes gives forth the water of life, and refreshes the City of God, namely, to eye God in all his dispensations to us as a Father of love to his children: doth God lay us upon beds of sicknesse; and leade us through a wilderness of afflictions in this life; yet behold, *now we are the sonnes of God,* and in all this God is a loving Father, and all his dispensations are filled and managed to us by and with his love. Now I, even now from all eternity, and to all eternity, are we the children of God. There may be many times when it may be truly said, we doe not act as the children of God; but there is no time when it can be truly said, that an elect soule is not the childe of God; for now, even before all time were we sons, though yet we enjoy not the fulnesse of our interest as sons.

If you object and say, must I apply this time now when I sinne? must I then looke on my selfe as a childe of God?

I answer yes; we must, and no time more needfull then that; I shall demonstrate this truth under these considerations.

First, that according to the law of the Gospel, and the Covenant of free-grace, there is no other way left to restore a soule fallen in sinne: but beholding our interest in the free love of God, and so in Christ the great gift of his love, that dyed for us, is risen againe, and now lives for us, and makes continuall intercession for us at Gods right hand in glory. If sin be the wound, what shall be the cure but free-grace; If selfe slay selfe, who shall make us alive, but Christ as wee are united to him in the love of God. Whether shall we goe from the rock of ages to find reliefe in so sad a state: and how shall we justifie it at the throne of grace, if we flye to duty, (and possibly under such a notion as this) to fit us for Christ and for mercy: will free-grace approve of this? Is not the law of boasting excluded by the law of faith? And what advantage (*poore soule*) will it be to thee, when thou art stung with sin, that fiery Serpent, to looke on thy duties, will one sin cure another? No, Christ is the balme of *Gilead*: It is only looking upon thy inereest in God and Christ, that will restore thy soule. It is nothing but looking upon Christ who was typified by that brazen Serpent in the wilderness, which can fetch out the sting of the fiery Serpent of sin. If we looke to the cause in our hearts, that keepes us below our interest, poring upon a duty to relieve us under a sinning condition. We shall finde the cause to be unbelief: and now *poore soule* tel me, is not this the top of all sin? Unbelief makes a soule deny the Lord that bought it; it undervalues the Covenant of free-grace; the soule must have no life till it have something of it selfe to live upon, if unbelief may rule; and truly this is the workings of our hearts, when in a sinning state we doe not eye and improve our interest as we are the children of God, by improving our interest in God as our Father, by the Spirit. The poore soule that sins, and is within the Covenant of grace, can looke upon that love of God which made Christ to be made sinne for us, and wee the righteousness of God in him, 2 Cor. 5. & last.

That soule which eyes its interest in God and Christ, hath by vertue of it in the Spirit, power over sin in all points. *Sin shall not condemn*, Rom. 8. 1. *There is no condemnation to them which are in Christ*

Christ Jesus. So in the reigning power of sin; *Sin shall not have dominion over you; for you are not under the law, but under grace,* Rom. 6. 14. But if a soul decline Christ and its interest in the love of God for its object under a sinning state; goe whither it will, sinne will revive, and the soul shall dye.

This is the first demonstration of the truth; That no other object but our interest in God and Christ is able to restore a sinning soule to life againe; all other objects besides this encreaseth sin in the soule, and there is no object but this can carry the soule above sin.

A second demonstration why an elect soule should under a sinning state look on its interest in God and Christ is this. Because no other object but this can destroy the sin. Sin will reigne till Christ reigne; and one Text sayes, *Christ is made to us of God wisdom, righteousness, sanctification and redemption.* It is in the great designe of God to glorifie his free-grace, that Christ should sanctifie us, not our selves. So the Apostle, *Rom. 8. 10. And if Christ be in you, the body is dead because of sinne.* The power of sin dyes only where Christ lives; So the same Apostle, *2 Cor. 5. 17. Therefore if any man be in Christ he is a new creature; Olde things are passed away, all things are become new.*

It is only the presence of Christ that overcomes the old nature in man, and slayes the old corruptions; goe to what poole you will to be cleansed of your corruptions, they will be all helpelesse in themselves.

If we goe to Duties and to Ordinances, we may lye there all our dayes, and never have a cure of this evill of sin, till Christ the Angel of the Covenant come and trouble the waters; I, and he must put them in too, with his owne hand of love, all the cure must lye upon his hand. This is the top of our glory that we are meereely passive, Christ and free-grace is only active in all that concerns the good and welfare of our soules; what cause then hath a sinning soule to look of his interest in God and Christ since there lies all his reliefe; it is Satans counsell we take in so doing; the mind and will of God is, that we should look upon him whom we have pierced; when we mourne, I deny not any soule to melt into evangelicall teares over the least sin that lives and moves in it; only be sure of this, that when thou lookest on

a living sin, that thou lookest on it through Christ that dyed for it, and lives for thee. This will make kindly child-like mourning over sin, and sweet stedfast resting on the free grace of God. This is the meaning of the holy Ghost in 1 John 1. 2. *And if any man sinne, we have an Advocate with the Father, Jesus Christ the righteous*; And he is the propitiation for our sinnes. As if the holy Ghost had said, a sinning soule hath no whither to flye for reliefe, but to his interest in Christ, and to look up to God through him; (for says the holy Ghost) he is our only Advocate with the Father, to plead for us in such desperate cases, he can plead his righteousness to be ours, and the propitiation that he hath made for us, and there is no other pleader either at the barre of Justice, or the throne of grace, but Jesus Christ. There is no other name under heaven by which men can be saved, but by the name of the Lord Jesus Christ. Oh then where should poore sinning soules look, but to their interest in Christ as sons of God, and co-heirs with Christ. The Prophet *Isaiah* in Cha p. 53. 11. speaking in the verse before of Gods bruising and putting Christ to griefe, making his soule an offering for our sins, saith, *He shall see the travell of his soule, and shall be satisfied. God is satisfied with no other object but his son*; he looks on all his people through him; now we must eye what God eyes, the travell of Christ as our publique person, and in that object the soul will live, and sin will dye. God hath lodged the glory of his grace here, that all our reliefe should come in and through the Lord Christ; He came from the bosome of Gods love upon this designe, to be eyes to the blinde, legges to the lame, and to set the captive and those that are bound in fetters & chains free; Is not Christ then, and the bosome of free-grace that gave him, the only object for a sinning soule to looke on for reliefe; an experienced soule in these objects will tell you that a glimpses of Gods love in the face of Christ is the only expeller of the being and the reigning of sin in it; such experience as this the Apostle speaks of in 2 Cor. 5. 14, 15. *For the love of Christ constrains us, because we thus judge, that if one dyed for all, then we were all dead, & that he dyed for all, that they which live should not henceforth live unto themselves, but unto him which dyed for them, and rose againe.* Marke the spirit of the Apostle, he eyed his interest as one with Christ in death and life; and speaking of sin (says he) *love constrains*

straines me thus to judge that I am dead to sinne, and can live no longer to it, because Christ is my interest. This is an object indeed able to slay sinne in the soule, to behold our interest in Christ; that love which made this interest constraines our soules thus to judge, and thus to act as being dead to sin because we are alive to Christ; so that I hope it is clearly made out, that a soule in a sinning condition must eye its interest in God as a Father, and in Christ as a head and a husband. For no other object besides this can either raise a soule fallen in sin, or slay that sinne which lives in the soule. Therefore the exhortation stands firm, and should make its impression upon our soules; namely that we should be much in beholding our interest as we are the children of God, and as we are fixed with Christ in his eternall love. I may safely say this is our duty as well as our priviledge, to be alwayes eyeing our interest in the love of God; for herein we serve the ends of God in magnifying his grace to us, and shedding his love abroad in our hearts. This is fully proved in that *Rom. 8. 14, 15, 16.* *For as many as are led by the Spirit of God, they are the sonnes of God.*

For yee have not received the spirit of bondage againe to feare; but ye have received the spirit of adoption whereby we crie Abba Father.

The Spirit it is self bearing witnesse witnesse with our spirits, that we are the children of God.

Marke it, the Spirit is given to beare witnesse of our interest: and this is not a spirit of bondage, but that free spirit in which we behold our interest as children, and (sayes the Text) cry out *Abba-Father.*

If we have received the Spirit, it is our duty as well as our priviledge to improve it to this end, the constant beholding of our interest as the children of God: and in *vers. 17. of Rom. 8.* *If children then heirs, heirs of God, and joynt-heirs with Christ.*

Oh eye this interest; as we love our lives let us eye this interest, this is our living upon that life which is hid with Christ in God; the perfection of which shall be a full enjoyment of God and Christ to all eternity.

Again, let this perswade us to prize highly, and thrust heartily for this most glorious appearance of Christ. If our hearts put that day farre from us, we put our highest glory farre from us;

for till then we are as heirs under age, not in full possession ; for free-grace hath given more, and the blood of Christ hath purchased more, and heaven contains more glory for us then the world can beare to be revealed : but Christ shall come and manifest it all, which glory shall consume the world, all corruptible things shall dye before it, and then soule and body both shall be carried above corruption, to be filled and crowned with immortal glory, though now we are sonnes ; yet many times there is such clouds of corruptions and afflictions on us, that it hardly appeares what we are, much lesse what we shall be. Our glory now as children is more then the world can see ; and when Christ thus appeares, it shall be more then the world can bear. Oh let this bear up our spirits the few moments that are behinde ; if all in this world be not enough, Christ is hard by, and he will bring enogh with him. Wait cheerfully, as those that believe such an appearance of Christ at hand, in which we shall appeare in our interest, and our union with him.

Again, let this teach us what value to put upon the world : it is too weake a foundation to bear all our glory, when we come to possesse our full inheritance as co-heirs with Christ, the world will be too narrow to containe it ; and if it be so, then surely the world is not worthy of our love, our joy, nor our feare. That soule which God loves, the world is too little for its love ; God only can and will satisfie that love ; he makes us love him, because he loved us first ; the flames of love which he kindles in our bosoms, he satisfies with that fountain of love which is in his own bosome. That soul which hath interest in Christ, and waits for his appearance, the perishing world is too low a thing for him to rejoyce in. But he may always rejoyce in the Lord, for there is a sure portion : and truly there is no just cause for a Saint to feare the world, when Christ hath undertaken for him at the throne of grace ; the world must hate us because it hates him whose image we bear ; but here is reliefe enough, Christ that is our interest in heaven, he hath overcome the world for us ; we may be encouraged to goe to the Father in Christs name, to be kept from the evill of the world ; but there is no cause why we should feare that the world shall overcome us ; for Christ is able and faithfull to preserve all those the Father hath committed to his charge. Were the world.

world as little in our affections as it is in our interest, we should enjoy it more, and feare it lesse; it is our carnality that makes it a King, and set it on the Throne, and then we fall down and worship it: but God hath made the world our foote-stoole, as it is Christs, for he is our interest, and what is his glory as our head, is our glory as his members; when t^e world concerning Saints is mentioned by God it is an additionall thing: but Christ and his righteousness is a Saints interest. The holy Ghost gives the world this title, The meate that perishes; but Christ is that portion which endures for ever; call not that enough which is not enough for a moment; a frowne from God can in a moment darken all the world, and a smile from God as soon outshine all the beauty of the world, Oh then Saints let this teach us to know our full interest in God, and the emptinesse of this empty perishing world.

Lastly, This calls all Saints to rejoyce in the glorious appearance of Christ; that will be a day of glory that never will have night: the sun that will give light unto that day will be the Sonne of righteousness, and the God of grace; we shall from that to all eternity never behold nor enjoy lesse glory then God himselfe; God filling us; and all that glorious company above, not only revealing, but communicating the fulnesse of his glory to us, so that our vilde bodies shall be made like unto his glorious body, and the whole soule and body made capable to receive, and shall be satisfied with the fulnesse of God, all the glory of Heaven shall center in our bosomes, and that shall be the feast which the Lamb and his Wife shall keep to all eternity. Is not this a fit subject for our joy, if such a day as this be at hand? Oh then rejoyce all you whose interest is in Christ, for every moment in this dying world hastens to this day; all the clouds we see in this darke world are flying away, that this Sun of Righteousnesse may breake forth in its full splendor and glory; the world dyes, that we may live; things that now appeare, they perish to make way for this glorious appearance of Christ; and therefore live now upon this, not only that we are children; but *knowing that when he shall appeare we shall be like him*, for (sayes the Text) *we shall see him as he is*.

CHAP. V.

John 6. 48.

Christ is the foode of living soules.

I am that bread of life.

Joh. 6. 33



THESE words they are a cleare and plaine testimony of our Saviour concerning himselfe. In vers. 33. of this Chapter, he tels the Jewes that the bread of God came downe from heaven, and giveth life unto the world. For the bread of God is he which cometh down from heaven, and giveth life unto the world; and then in vers.

35. and vers. 48. So that we must consider these words under these two heads.

1 Head. First, The Lord Jesus Christ to be that bread which came down from Heaven.

2 Head Secondly, The Lord Jesus Christ to be that bread which gives life to the world.

For prooffe of this first head, we need goe no further then this Chapter, in which every testimony to this truth is the witnesse of the Lord of truth, even Christ himselfe; to that of the 33. *verse*, take the 38. verse of this Chapter; *For I came downe from heaven, not to doe my owne will, but the will of him that sent me.* So in vers. 52. *I am the living bread which came downe from heaven, And likewise in vers. 58. This is that bread which came down from heaven.*

Objec. Christ speaking in the verse before this of his Fathers sending him; these Scriptures prove the truth.

But it will be said, every good and perfect gift comes from above; and wherein lies the pecuniarity of Christ in this more then in other gifts of God.

Ans. I answer that in the consideration of the next head, which is, that Christ is the bread of life, or that bread which gives life to the world: In this I say, the pecuniarity of Christ comming from heaven will appear.

Thus

Thus is the marrow and the life of all our Saviours discourse in this Chapter as it were center'd in this 48. vers. *I am that bread of life.* In verse 33. he calls himselfe the bread of God, and life of the world, and in vers. 38. he shewes how he came to be the life of the world, even by the will of God, sent by God, and his businesse the worke and the will of God. In this 39. and 40. verses, he tels us. *And this is the Fathers will which hath sent me, that of all which he hath given me I should loose nothing, but should raise it up againe at the last day. And this is the will of him that sent me, that every one that seeth the sonne and believeth on him may have everlasting life, and I will raise him up at the last day.*

Here our Saviour cleares up whom he meant by the world, namely, the elect and chosen of God, which are given to Christ by his Father, and then declares that his worke is his Fathers will, and tels us what it is; namely, that all which God his Father had given him, should have everlasting life in him. He tels us how faithfull he will be in this worke, so that nothing shall be lost that God hath committed to him: and tels us this is the will of God, that every soule which he hath given to Christ should have a discovery of him, and believe on him, and that in all this will of God runs the seed of eternall life. For that part which is capable of lying downe in the dust to sleepe, even that part shall not be lost, but shall be raised up at the last day, that is, the last day of the world, which passeth away like a dreame in the night. Now if we lay all this together, must we not needes acknowledge this truth; That Christ is the bread of God, the bread of life; yea, the God of life. Our Saviour uses this term of bread indulgently to the weaknesse of our flesh; but his work is in the Spirit, and if God give us the Spirit with the letter, we shall discern the glory of Christ as he is our life in his owne light. This appeares by our Saviours owne words, in vers. 63. of this chapter. *It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life.*

Verse 40.

Christs words are spirit and life, because himself is our spirituall life. In vers. 49. Christ tels us what he doth mean by this bread of life; *Your fathers did eate Manna in the wilderness and are dead. As if Christ should say, no externals whatsoever is your life; you may*

Verse 49.

may feede on them all your way in the wildernesse, and yet soule and body dye. But in the two next verses, he speaks plainly what is the bread he meant, *vers. 50. and 51. This is the bread which cometh downe from heaven, that man may eate thereof, and not dye.*

I am the living bread which came downe from heaven : if any man eate of this bread he shall live for ever : and the bread that I will give is my flesh which I will give for the life of the world.

Here I say Christ demonstrates what is the bread he meant, namely himselfe in the flesh, and he becomes this bread of life by giving his life in the flesh for us. In the 53, 54, 55, 56. verses of this chapter, our Saviour shewes us how that interest in him as a crucified Jesus is our life; and that he may fully cleare this out to us, he holds forth himselfe not only a crucified Saviour, but a living God. In *verse 57. As the living Father hath sent me, and I live by the Father so he that eateth me, even he shall live by me.*

Our Saviour's argument seemeth to be thus : I live as one in God, and you as one in me : And thus is Christ that bread of life, or that bread which gives life to his owne in the world. Thus much for proof to the two heads that were first laid down : I shall now hold out such spiritual observations from what hath gone before, as I have received from Christ.

And the first observation shall be this namely, That Christ only is a Saints life.

By this I mean, that every sparke of a Saints life lies in Christ, and so in Christ, that it is in nothing else in which Christ is not all. Christ is so fully and solely a Saints life, that take all duties, ordinances, priviledges and externall advantages, whatsoever subtracted from Jesus Christ, and they are all dead things : but like the grave cloaths in the Sepulchre, when Christ was risen. Our Saviour himselfe beares witnesse to this truth, *I am the way, the truth, and the life. No man comes to the Father but by me.* It is a truth so deare to God and Christ, that Christ speakes to it in this place as fully as termes can expresse it, both in the affirmative and the negative. *I am the life* (sayes Christ) that is in the affirmative. And so the life, that no man comes to my Father in the fountaine of life, but by me; there in the negative and affirmative,

affirmative, both in the negative exclusive from Christ, and in the affirmative, inclusive. If we consult that place in *John 16. 14.* where our Saviour speaks of the office of the Spirit, and the usefulness of it in the hearts of his people; we shall find it speak to this thing we have in hand, *John 16. 14. He shall glorifie me, for he shall receive of mine, and shall shew it unto you.*

Marke it, the work of the Spirit is to reveal Christ to us as he is our life, and so glorifie Christ in shewing him to be our life. As if Christ had said, the holy Ghost when he comes, he shall shew you your names written in the booke of Life with my blood: all your sins laid on me, and that I have buried them in my owne wounds, so that they shall never rise up in judgement more against you; my righteousness your robe of glory, perfect glory in the sight of God; my law of love written in your hearts to be the power that shall slay sinne in your lives. Thus the Spirit shall glorifie me in shewing you that I am your life in whole and every part of it; Christ as he is one with God is our fountaine of life, & in all our addresses to God, he is our way, truth, and life. For further confirmation take the experience of the Apostle. *It is not I (saith the Apostle) but Christ that lives in me: and the life that I live it is by the faith of the Sonne of God. And in another place; Our lives are hid with Christ in God. Take this Text for all, 1 Cor. 1. 30. But of him are yee in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Marke it, here Christ is made all by God to us; for what can you call life, that is not bound up in some or all of these. The 29. verse of that Chapter gives a good and full reason why God made Christ all to his people; namely this, that no flesh should glory in his presence. This reason is so full, that the truth stands strong upon it against all gain-sayers; grace were no grace, if flesh had any thing in it selfe to glory of in the presence of God; our life to be only in Christ, preserves as entirely the glory of Gods free grace, as it doth the safety of our soules; for that soul that glories in Christ as his life, glorifies the free grace of God which gave that life. When the Apostle speaks of the acts of life in his soule, he makes Christ all; for sayes he, *I can doe all things through Christ that strengtheneth me.* And the same Apostle

in another place sayes he, it is merely of grace that I am what I am; so that you see where Christ is made all, there free grace hath the glory of all, and this is the great designe of God to all eternity to glorifie his free-grace.

Thus much shall suffice for the first observation; That Christ only is a Saints life.

A second observation is this; If it be thus, Saints should value and esteeme of Christ as their lives.

Saints, what meane these carnall feares? doth not Christ live? If the world be nothing, is not Christ enough? Why feare you so much to loose that meate that perishes, when Christ this bread of life lives for ever: cannot you be content the world should bring forth wants? why there is no other place of want but that, there is bread enough in your fathers house. Heaven only is the proper place of fulnesse; doth it not speake an undervaluing of Christ, that carnall feare shall possesse our spirits of want, when Christ the fulnesse of the God-head bodily is our life and portion; Nay, what mean these stoopings and bendings of our judgements, affections, and services to the world, and worldly ends; is not this the end of it, to live in their love and esteeme, so as to make a portion of perishing things, & friends of the unrighteous Mammon? Saints, will this stand with an esteeme of Christ as our life. A soule that truly values Christ, it pants thus in spirit; Let me know truths as they are in Jesus, and obey them in the spirit of Jesus. God hath made the world my foot-stoole, as it his, and I am one with him; Christ is only my life and glory; I would trample upon my foot-stoole, and lie downe in the bosome of Christ who is my life and glory; this is a soule that truly values Christ. But tell me Saints, if we value Christ as our life or portion, and our crowne of glory, our best and truest friend, our faithfull brother, and our loving husband, one that hath borne all Gods wrath for us, who hath dyed that we might live, and whose love is so great that he cannot live in heaven without us. *Father I will, that those which thou hast given me be with me where I am.* (saith Christ in *Job. 17.*) If we thus look on Christ, and value him, whence is it that we so easily grieve him.

Ingenuous nature reaches this, to be tender of offending them we value, and put a price upon their love. Doth not grace exceede

ceede nature in this? Surely it doth. Oh then let our lives speak our loves to Christ, and our value of him; this is the language of the Spouse, *I charge you O yee daughters of Ierusalem, that yee stirre not up nor awake my love till he please, Cant. 2. 7.*

Love and value of Christ wrought this frame of spirit in the Spouse; she was tender of the pleasure of Christ, and improves all her interest among the daughters, that Christ might rest his pleasure. Is not the Spouse here a type of a godly soule that hath interest in Christ. If so, then sure her spirit should be ours; if we value Christ, it will make us tender that he rest his pleasure; it is but equall Christ should have rest in us, for he hath travailed for us, and trod the wine-presse of his Fathers fury alone.

Now tell me Saints, doe you thinke Christ can rest, and take pleasure in our bosomes, when they are so full of worldly love, and carnall aimes and ends, with pursuities answerable; doe we esteeme of Christ when we make him such a bed to lye in; can we say we love and value him, when we entertaine those in our hearts with him, that crucified him, namely our lusts: Is this entertainment and company for the Prince of glory? Oh, if we prize, and value Christ, that will be only deare to us which is deare to him; his rest and his pleasure will be our rest and our joy, and what ever wounds Christ will wound us. That soule which sees its interest in Christ, and values that, beholds Christ upon the crosse, wounded and bleeding for his sinnes, and is so affected with that kindnesse of Christ, that when ever he sees Christ bleed afresh with any sins committed by him, the soule is as it were in Christs roome, he is then crucified, not to satisfie for his sin, for that he sees is fully done by Christ for him, and could never have been done but by Christ; but the reflection of love and the value of Christ wounds this soule cleane through. Christ (sayes such a soule) travelled as low as hell to redeeme me, for there I was by nature. The first *Adam* left me there, and the second *Adam* only plucked me out: and in this travell he sweate drops of water and blood; he tore his way through his owne bowels to redeeme my soule, he puts his owne robe of righteousnesse on me, and never leaves this pursuit of love till he bring me into his Fathers and his owne glory, and I can never sin against lesse love then this. Oh this value of Christ, it makes a gracious

soule exceeding tender of any thing that may displease Christ whom his soule loveth. An experienced soule in the wayes of Christ will tell you it is the hardest travell that ever it went, to step a step in the wayes of sin, after it hath apprehended the love of Christ, & been taught by the spirit to value that love; and I believe if Satan could speak truth, he would confesse it to be the hardest work he hath to draw a soule that beholds Christ love, and values that love in any soule. Therefore as the only remedy against sin, eye Christ, love and value him. But Saints, if we thus value Christ as our life and our all, whence is it that in time of distresse we seek reliefe of broken cisterns, and forsake the fountain of life? my meaning is this. When under a weak or a wounded state by sin, we flye to duties for reliefe, and not to Christ, to renew the graces of Christ in us, and not to eye our interest in Christ as he is the gift of free grace; this is an undervaluing of Christ who in *Prov. 3. 18.* is said to be a tree of life, those graces you would live on is the fruits of this tree, and are only fruits of life as they flow from interest & communion with this tree of life; doe but consider the folly of our spirits when we flye from Christ to duties, and to the stirring up of gifts and graces in us for our reliefe in such a state; for fallen man is a creature that can act no grace in himselfe, and grace without the breathings of Christ is as dead as man: no grace can act it selfe. Take our Saviours testimony to this truth in *John 15. 4. 5.* *Abide in me and I in you: as the branches cannot beare fruit if it selfe catch it abide in the Vine; no more can ye except you abide in me.* *I am the Vine, yee are the branches; he that abides in me, and I in him, the same brings forth much fruit; for without me you can doe nothing.*

Our Saviour in this main point thinks it not enough in the comparison he made to shew fully how that all the acts of life in us flows from himself which is our life. But he concludes in these plain words, *without me (sayes he) you can doe nothing.* The Spouse of Christ in *Cant. 4.* last she honours Christ in believing this truth, for she calls for the Spirit of Christ to blow upon her garden of spices that they may flow forth. The spices here are the graces of a Saint, and it is the breathings of Christ in the Spirit that gives them all life; no grace hath life in it selfe, nor can it act it selfe; but.

but Christ he is the life and the motion of every grace, as he is the soule it lives in: It is a mistaking Christ, and an undervaluing of him, when we goe to duties that they may carry us and commend us to God. Christ is the only way to God, and it is only that carries us as living soules to duties, and through duties, in and by his owne Spirit. The Apostle knew this well enough, when he made that prayer, *Coloss. 1. 10.* *Be ye strengthened with all might according to his glorious power.* In verse 10 he makes this petition. *That ye might walk worthy of the Lord unto all pleasing: being fruitfull in every good worke, and increasing in the knowledge of God.* His desire was, that the *Colossians* should live up to Jesus Christ and walk worthy of the Lord. Walking is an act of life, and this he knew was out of themselves, and not in any of their externall priviledges or advantages whatsoever. Therefore he seconds it with this petition. *That ye might be strengthened with all might according to his glorious power.* The Apostle here speaks his experience; for in another place he doth acknowledge that he did *all things through Christ that strengthened him*; And he prayes here for the same strength, because he well knew there was no other strength sufficient to this glorious worke. The same Apostle in *Heb. 12. 2.* sets a high value upon Christ, and makes him all in this worke of grace, and gives it us in direction, to looke unto Jesus the Author and Finisher of faith; did we thus eye Christ and value him as he is, we should not so often look below him, & goe on our one strength to finish faith, that it might be the Author of Christ; for so we doe when we will not close with Christ till we have qualified our selves, nor thinke free grace enough in it selfe, til we have such and such qualification in us which we think to be fit for grace, if not worthy of grace. Truly I know no worthinesse our own that free grace calls a fit subject for it to worke its owne glory out of, I find God mentioning his grace under this consideration, loving us when we lay in our blood, & never to pity us, grace lives when all help below is dead. Now such thoughts as these are exceedingly below Christ, that is our life. Is this a true value of Christ, who hath done, suffered, pardon'd and purchased so much for us as he hath. That when we are in streights, to goe to dur for relief, and not to the God of duties who is the life of soul and duties. Is not this matter of reproof to those foolish Galatians, which began in the spirit & would end in the flesh. I

I thinke there is not any piece of the old man in Saints that darkens more of the glory of Gods free grace, and damps more of the comforts of his people then this doth, to goe any where but to Christ in streights, must needs put a dishonour upon him, and be an undervaluing of him; for doth it not imply thus much; the thing we seek after is not to be had in Christ, or not so soone in Christ as in duties, or at least that it is not only to be had in Christ, but it is all one whether we goe to him or not; now all these are conceptions of the old man in us, when through the Spirit we looke upon Christ as our life, we shall see all fulnesse in him, grace enough to pittie, to pardon, and to die for us: Righteousnesse enough to cloath us, and to present us spotlesse to the pure eyes of his Fathers glory: Power enough to take us out of Satans hands, and to defend us from all enemies and all evill: Wisedome enough to make us wise in him, to guide and to governe us, that our conversations may be like children of light and heires of glory: Goodnesse enough to supply all wants in us, and to give out fulnesse of his owne grace to us, yea and happinesse enough to satisfie our soules to all eternity, and the soule sayes. Christ is enough; yea, he is all, and whether should I goe but to him, he hath the words of eternall life in him, yea he is my eternall life: this is the frame of such soules as doe truly prize Christ as their life.

3. Observ

A third observation is this, That if Christ be a Saints life, then a Saint only enjoyes his life as he lives upon Christ in the Spirit. When I thus mention Christ, I doe it as he doth it himself, *I and my Father am one* (saith Christ) *and as I am in the Father so are you in me.* We are one with Christ through the love of God, and enjoy this life through the Spirit of God. In *John 6. 13.* Christ tels us *it is the Spirit that quickeneth, the flesh profiteth nothing.* As if he had said, whatever you enjoy of me as our life, it is through my Spirit, 'tis not the fruits of your own flesh, 'tis what comes from me, that is spirit and life to you; Or Saviour cleares up this truth in his discourse with that wenan of *Samaria*, in *John 4. 23, 24.* *But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.*

God is a Spirit, & they that worship him must worship him in spirit
and

and truth. And in another Text, the naturall man discernes not the things of God, nor cannot because they are spiritually discerned. The Spirit only reveales the hidden things of God: so the Apostle in Gal. 5. 16. 18. For we through the Spirit waite for the hope of righteousness by faith.

This I say then, walke in the Spirit, and yee shall not fulfill the lusts of the flesh; but if yee be led of the Spirit, yee are not under the law.

In the beginning of this Chapter, the Apostle exhorts them to stand fast in the liberty wherewith Christ hath made them free: and in these verses he tels them what this liberty is, namely to live upon Christ in the Spirit. So likewise in Ephes. 3. 16, 17, 18, 19.

That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inward man, that Christ may dwell in your hearts by faith; that yee being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, & length, and depth, and height, and to know the love of Christ which passeth knowledge, that yee may be filled with the fulnesse of God. The sum of the Apostles prayer is in short this. That they might live upon Christ as their life, to know his love in all the demonstrations of it, which is above humane knowledge; but he begins thus in verse 16. That they might be strengthened with all might by his spirit in the inward man. He layes downe this as the foundation;

As if the Apostle had said; Who ever lives on Christ by faith, knowing and enjoying his love in the breadths, lengths, depths, and heights of it, must doe it by his Spirit, that only can make true discoveries of Christ and our interest in him. This is the proper office of the Spirit, as he is the comforter promised; we may see this in Ephes. 4. 30. And grieve not the holy Spirit of God, whereby yee are sealed unto the day of redemption.

Our interest in Christ as he is all to us, is sealed up to us in the Spirit, it is not a fleshly, formall, historicall knowledge of Christ, in which we can live on him as our life, but it is to know him and enjoy him in the Spirit, which is a lively knowledge of Christ, and an enjoying of Christ as our life.

A Fourth Observation may be this, If Christ be a Saints life, then a Saint should take heed of doing any thing that is against Christ. 4. Obser.

You cannot wounde Christ but you wounde your own lives;
Christ

Christ is your life, and if he look backe on thee, as he did to Peter when he denyed him, thou wilt soone feele the wound in thy owne bosome; if this truth take place in any soule, let it then consider how deare every soule is to Christ; he that toucheth you (saith Christ) toucheth the Apple of mine eye; so deare are Saints to Christ, and Christ so tender of them; And in another place, our Saviour saith, *who ever offends one of these little ones (his Saints) it were better that a milstone were hanged about their necks and that they were cast into the Sea;* So dangerous is it to wounde Christ in his people, O that this present age could spiritually receive this truth; that when they wound Christ in his people, they wound their owne lives, the sad experience of persons and nations which have dyed of these woundes, might be enough to warne this present age from wounding the children of God; if God will give them spiritual understanding. Shew me any example where the spirituall people of God were made the Burt for any Nation, or person to shoot at; but that the arrowes flew backe, and wounded the heart that shot them, even to death; These sad undertakings hath ruined so many Kings and Kingdomes, this Mountaine wil overturne all the World; for worldlings will be alwayes engaging against spiritual Saints, the seed of the woman and the seed of the Serpent will be at variance, till they be parted as far asunder as heaven and hell; but the seed of the woman shall prevaile. As Christ for a Saint, so Christ in a Saint shall be a conquerer; and though thou mayst wound Christ in a Saint, yet if free grace make not a cure that wound will be thy death; thou art mistaken poore soule, if thou thinkest thou layest all thy blowes upon the Saint thou aimest at; No, Christ he beares the blowes, and thou must reckon with him for them. This truth makes the present age to have a sad and a pale countenance in my eye; I cannot thinke they will live long that hath so many of these wounds in their soules; there is not a more deadly path that sinfull man travels in than this, when he woundes deepest he kills himself; sure tis weightie work, Saints should be doubly careful that Satan lead not them into it, upon any pretences whatsoever; Christ will let such know it is ill requitall for his woundes, that they wound their brethren, and so him in them.

A Fifth and Last observation shall be this; If Christ be only a Saints

Saints life, then here we may observe the sad condition of a Christlesse soule. It is a dead soule, dead in sins and trespasses, walking according to the course of the world, and the Prince of the power of the aire; and by nature the child of wrath; as it is in Ephes. 2. 1, 2, 3.

If Christ be not made sin for thee, thou bearest thy owne sin, and must also beare the sting of sin, which is eternall death, and then thou art a dead soule indeed John. 10. 9. Christ speaks in these words, *I am the doore, by me if any man enter in, he shall be saved.* Now that soule which comes not in at this Doore, never comes into the bosome of God, where only is salvation; and therefore a Christlesse soul must needs be in a miserable condition; for farther prooffe to this, take that John. 3. last. *And he that believeth not the Sonne shall not see life: but the wrath of God abideth on him.* If this makes not up a condition fully miserable to have the wrath of God abiding on a soule? I know not what doth; and this is the state of every Christlesse soule, though it may have a name to live, yet in the account of God such a soule is certainly dead; for as God is the fountaine of life, so he hath made Christ the way to this fountaine, and if God looke upon any soule out of Christ, he looks on it as a dead soul, and when we come to see things as they are, we shall see them as God sees them, a Christlesse soul to be a dead soul. This may be usefull to Saints.

First to exhort Saints to eye Christ as their life, Job. 6. 15. *I am the living bread, which came downe from heaven, if any man eate of this bread he shall live for ever.* So our Saviour againe in John 14. 19. *Because I live, yee shall live also.* In both places Christ speaks our life to be in interest with him, and that we should eye this interest, and feed on this bread of life; in 2. Cor. 5. last. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* So in 1. Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.* Mark it; how the holy Ghost sets out all our life in Christ; that we might looke on it by faith our interest in Christ as he was made sin for us; and we the righteousness of God in him; and as he is made of God wisdom, righteousness, sanctification, and redemption to us, what is the end of God in this, thus to hold out our interest in Christ, as our life in the parts and whole of it?

But that we should glorifie that grace which hath made Christ thus to be all to us, by looking upon Christ as he is our life. The Prophet *Isaiah* in Chap. 53. 5, 10, 11. verses, beares witnesse to this truth, and carries on the same designe in shewing Saints the originall love of God, in making Christ to be our interest of life. He holds forth Christ *as he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace laid on him, so that with his stripes we are healed.* God making Christs soule an offering for sinne, and in the beholding of the travell of Christs soule is fully satisfied. I say Christ is thus held forth in his word that we should so looke upon him in the Spirit. In *Gal. 3. 13.* it is thus written; *Christ hath redeemed us from the curse of the law, being made a curse for us.* This is a precious and safe object thus to looke on Christ, what a life of heavenly joy will come into our soules in beholding Christ thus as our life. *Christ hath borne the curse himselfe, and layes nothing but the blessing upon us.* He beares a^{ll} the stripes, and cloaths us with his owne righteousness; he leaves not a tittle of wrath for an elect soule to beare, for he beares every it ipe, and all the curse himselfe, till God acknowledge himselfe fully satisfied with the travell of his soule, *Ephes. 2. 13.* But now in Christ *Jesus* yee who sometimes were as farre off, are made nigh by the blood of Christ. Christ so beares all the curse; and takes away all the wrath of God, that he by his blood brings the soule neere to God, into the bosome of God, so that such a soule is a happy soule. In every condition, if it be Christ to live, tis gaine to dye, *Phil. 1. 21.* This is an object fit for precious Saints, eternall soules to look on; we are too earthly in our object when we looke below the Lord *Iesus*. If we make duties our object, tis too low, they are not our life, but the fruits of life. *A man dieth not live, because he acts, but he acts because he lives.*

The Apostle desires to know nothing but Christ and him crucified: and plainly speaks this, not to be found in his owne righteousness, but in Christs, *Ephes. 2. 8, 9, 10.* For by grace are ye saved through faith, and that not of your selves, it is the gift of God. Not of works least any man should boast, for wee are his workmanship created in Christ *Iesus* unto good works, which God hath before ordained, that we should walke in them.

Marke it, here is works as the fruits of our life, and interest in Christ, and the reason is given in the first words, namely the great designe.

design of God for his own glory, that all may spring from grace.

Now this is our interest in Christ, and the life and sweet of all this will fill our soules, when in the Spirit we looke on Christ as our life.

This may invite every soule to cast it selfe on Christ as its life, and rest on him. Let the soule that is the worst of sinners in its owne eye remember this, *it is of grace that we are saved*, and Christ is the great gift of Gods free-grace.

The Prodigall when he said *there was bread enough in his Fathers house*, doubtlesse eyed Christ. There is in Gods eye price enough, blood enough, righteousness pure enough, which makes life full enough, for Christ is all this, *Rom. 8 33, 34. Who shall lay any thing to the charge of Gods elect? It is God that justifies? who is he that condemneth, it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.*

The Apostle here makes a challenge, but he doth it upon a sure ground, namely God justifying a soule through its interest with Christ in his death, resurrection, and intercession.

This treasure is laid up in God for thee poore soule, that sayest thou hast no worthinesse of thy owne. It is the will of God that the ends of the earth should looke up to Christ, so that those might have milke and honey freely, which have no price nor no money of their owne. Poore soule, I will give thee one Text to live upon for ever, *Ephes. 2. 4, 5. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved.*

Make thy condition worse then this if thou canst, to be dead in sins: And then know this, God is rich in mercy, his love is exceeding great, it exceeds the greatnesse of thy sins. This love is so great, that it can take soules dead in sins, and quicken them together with Christ; and if you will know the reason of all this, *it is by grace that we are saved.*

What canst thou say now, poore doubting soule? All life is without thy selfe, *it is by grace that thou art saved.* If thou canst not see thy selfe worthy, why yet see God is gracious; It is not Gods designe to looke out worthy soules, but to take unworthy soules, and magnifie his grace on them. It will be no presumpti-

on but faith and obedience to rest on Christ, to such an end as to magnifie the free-grace of God; when we rest on Christ as our life; we doe as much as in us lies justifie and magnifie that free-grace which gave Christ to be our life. And on the contrary, when we will not rest on Christ wholly as our life, till wee have wrought up some qualifications in our selves; we deny this gift of God, and our life to be from free-grace. The Text speaks plainly *it is of grace that we are saved.*

Oh let God have the glory of his grace, for the life of our soules lies in it; there is no other way to enjoy interest in Christ, but to lay hands on him as the gift of grace; and it appeares that a Christ-lesse soule is a dead soule. It is better to be dead soules, then to have life meerely from grace? If not, oh then honour grace, let Christ be our life; though we are wholly dead in our selves, yet cast thy selfe upon Christ as the gift of Gods free-grace for thy life.

But in the last place; If Christ be only a Saints life, and a Saint enjoys this as he lives upon Christ in the Spirit; Then let this teach us always at the throne of grace to be pleading the promise of the Father & the Son to power out the holy Spirit upon us; and not rest satisfied without the Spirit, in any or in all externals, not in a bare literall knowledg, *no nor a Christ onely in the flesh*, but only to know God and Christ, and to live on them in the Spirit. To know truths as they are in Jesus, is to know them in the Spirit of Jesus: and this is our Saviours owne promise. *John 14. 26. That when the Comforter (which is the Holy Ghost) comes, he shall teach you all things.*

We are therefore seeking something below Christ, and so apt to deifie a form, because we know so little of Christ in the Spirit. In *John 7. 38, 39.* There is a glorious promise of the full poutings forth of the Spirit upon believers. *He that believes on me (as the Scripture hath said) out of his belly shall flow rivers of living water.* But this spake he of the Spirit, which they that believe on him should receive. I know nothing, but this promise is the interest of all believers, & it is worth the pleading at the throne of grace. The Apostle *Rom. 8.* tells us what use Saints make of the Spirit. *They walke by it above the flesh;* he calls it the law of the Spirit of life in Christ Jesus, which hath made us free from the law of sinne

and

and death; this is the spirit that dwells in a Saint, and shall raise him up at the last day. In the 11. verse, this Spirit is Gospel administration, and Saints interest under the Gospel; thus Saints worship God in the Spirit, *John 4.23. But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and in truth.* A Saint is wholly carried up to Christ his life by the Spirit, and all the acts of his life is the workings of the Spirit to him. *Gal 5 3. 16, 17, 18.* There the soule waits for the righteousness of Christ by faith through the Spirit: and when he comes to walke in God, and to live up his interest in Christ; it is all through the Spirit, and it is only through the Spirit of God in them that dead creatures are made living Ordinances. The institution is, *do this in remembrance of me*; Now it is the Spirit which gives an ordinance to this life. Our Saviour tells us in *John 6.63. The flesh profiteth nothing, nor the word; it is the Spirit that quickens and makes alive.* The reason is cleare, God and Christ is in the Spirit; now to enjoy God in his originall love with Christ in all he is as the fruits of this love; this is our life, and this can only be in the Spirit. Oh then it concerns us to plead our interest as children for the spirit of Adoption, as it is in *Rom. 8. 14, 15, 16.* It is the breathings of the Spirit which makes dead bones to live; Ordinances and soules will be both dead without Christ in the Spirit; it is expedient to goe (*says Christ*) to send the comforter, and it is as needfull that he give the Spirit; without it we can never have fellowship with the Father nor the Sonne, in whom only our joy, our life, and our glory will be full; In this Spirit only can we live upon Christ as he is the bread of life, and our bread of life.

Christ's reigne by his Spirit is the Saints liberty from bondage.

Gal. 4. 5, 6.

To redeeme them that were under the law, that we might receive the adoption of sonnes.

And because yee are sonnes, God hath sent forth the spirit of his Son into your hearts, crying Abba Father.



THE Apostle Paul in almost this whole Epistle, makes it his businesse and designe to discover to Saints their liberty in Christ; and as it appears by the Apostles writing to them in the foregoing chapter and in this.

These Saints to which he did more particularly write, lay under legall principles, and moved with legall spirits; now for a remedy of this to them, and all Saints after them, in these two verses the Apostle holds forth Christ under a double capacity; namely, Justification and Sanctification to the Believer. And in both a perfect freedome from the law, so far as it is freedome, to be delivered from it.

The first of these two verses holds out Christ justifying of his people in the redemption of his blood, from what ever the law could accuse them of, or charge upon them.

The latter verse holds forth the fruits of this redemption, or indeede a part of this redemption it selfe; Namely this, That because we are sonnes, God hath sent forth the spirit of his Son into our hearts, crying Abba Father.

Either of these two parts are worthy a Saints study and admiring for ever; I shall lay the foundation of what shall follow in this Point, Namely, that it is part of the Redemption of the blood

blood of Christ to a believer, that no law should command or rule in the conscience or spirit of a believer, but the Law of love, the spirit of Adoption is here given forth to that very end, that in it the soule may keep its communion close with God, and Christ; and be alwayes able to cry *Abba Father*. In the prooffe of this we must consider the first and second *Adam*, as wee were in the first *Adam* wee lay under a law of Creation, and a Covenant of workes: as creatures to obey our Creator, and in obeying to have life; *doe and live, but transgresse and die*; *In the day thou eatest thereof thou shalt die the death*. But in the second *Adam* the Lord Christ, the Covenant we are under is not of workes, but of grace, the law is not in the letter but in the spirit, not written in Tables of stone, but in the hearts of his people by his Spirit, as appeares clearly where the Covenant of Free-Grace is recorded, as in *Ier. 31. 33, 34.* and in *Heb. 8. 10.* In both places God doth not only covenant to be our God reconciled to us, not imputing sin and iniquity to his people any more: but also to put his Law in our inward parts; and to write it in our hearts: so that this way he will teach and rule in the hearts of his people, under that covenant of which Christ is the Mediator. God is a Spirit and when he promisseth to write his law in our hearts, wee must understand him thus, *the working of his spirit in the hearts of his people*; Letter shall be turned into spirit Christ shall be a King as well as a Saviour, and as a spiritual King, so his law and his government spirituall, that the Lord Christ and his father may appear one in this great engagement of teaching and ruling in the hearts of his people by the Spirit let us looke into Christs promise, *Iob. 14. 15, 16, 17. 26. Iob. 16. 13, 14.* Here the Lord Christ promisseth to performe that Office of his intercession to God for us, that he would make good his own covenant, and give his spirit to comfort, lead, and guide the soules of his people: Now the makeing good of Gods covenant, and the efficacy of Christs intercession for this spirit to rule in the hearts of his people every soul in its own particular can best clear up the faithfulness of God, and Christ: But the Apostle *Paul* in the power of the spirit sets it out at large, in *Rom. 8. 2, 3, 4, 5, 9, 10, 11, 14, 15. 26, 27.* Observe the expressions of the holy Ghost in the second verse, *For the law of the spirit of life in Christ Iesus, hath made me free from the law of sin and death.* There is

is mention of a double law, and as distinct each from other as life and death; *the law of the spirit of life in Christ Jesus*, and the *law of sin and death*: I looke on these two as that which depends on the two Covenants, that of Workes, and that of Grace, or as it is else-where expressed, the Law of the first and second husband, which is the first and second *Adam*; Now whilst the first *Adam* is alive in the conscience, the conscience is kept under his law, which is thus the law of sin and death; as it makes knowne sin, and the wages of sin which is death, but sin saith the Text *is not imputed where there is no law*, Rom. 5.13. and in Rom. 6.23. *the wages of sin is death*. And then in Rom. 7. beginning; the Apostle saith this law hath dominion over the conscience so long as the first husband lives. From these places I judge I am not mistaken in the interpreting the law of sin and death; but that the holy Ghost clearly meanes that law of Creation, doe and live, or the bare Letter of command in the conscience. Only let us consider what is meant by the law of the Spirit of life in Christ Jesus, which I understand thus, That through that union the soule of a believer hath with Christ it is made spirituall, Christ in his Kingly Office in-throned in the conscience, and the soule resting in the bosome of Christ as a dutifull Spouse in the bosome of her beloved husband; and his law is the law of the spirit of life, that law which is life it selfe, and turnes letter into spirit. One thing more I would explaine my selfe in, that is how I understand the holy Ghost in this freedome, that the law of the spirit of life in Christ Jesus hath made to a believer from the law of sin and death by the spirit of life; I understand Christ in the spirit; Now the freedome the Lord Christ hath made for the soules of believers from this law of Creation, under the Covenant of workes; It is double, Namely, from the condemning power, & the ruling, or reigning power of the law in the conscience.

Of the first of these, there is the least scruple, and not being so fully within that I desire to hold to, I shall wave it, and keep only to the latter, Namely, how Christ hath freed the Believer in his conscience from the ruling or reigning power of the law of creation in the letter only; For light in this, consider the 4th verse of Rom. 8. and so forward; taking in the latter part of the 3. verse, & it will appeare to be the designe of God in sending Christ in the flesh,

the flesh, that Christ in the Spirit might rule in the soules and spirits of his people. *God sending his Sonne in the likenesse of sinfull flesh, that the righteousness of the law might be fulfilled in us, who walke not after the flesh but after the spirit ; That is, to walke after the rule which is not the flesh but the Spirit, and so goes on to shew the difference betweene flesh and spirit, making it all along a part of our redemption in Christ to live in the Spirit, making the Spirit our light and our life, our rule and our strength. In Rom. 8. 14. There the Apostle speaks plainly, and makes it a demonstration of our sonneship to be ruled by the Spirit ; For as many as are ledde by the Spirit of God, they are the sonnes of God. He speakes in verse 16. following, of the seale of the Spirit. But here he speaks distinctly of the ruling power of the Spirit, that hath power of a man, to lead the man as it pleaseth ; and that is the terme here, sonnes of God led by the Spirit of God ; that this Spirit is sufficient to rule the consciences of believers ; we may plainly see in Rom. 6. 14. Sin shall not have dominion over you ; for you are not under the law but under grace.*

I know not what can be more plaine then this ; here is a promise, *sinne shall not have dominion over us.* And the reason given is, that part of the redemption of Christ to the soul of a believer from the ruling power of the law, to the ruling power of the spirit of grace. Marke the inference ; *therefore sinne shall not have dominion over you ; because sinne shall not find you under the ruling power of the law in your conscience, which affords no strength against it : but sinne shall finde you under the law of the spirit of grace, which is in Christ the law of life to the soule, and death to sinne, therefore sinne and death shall be swallowed up of victory in you by the spirit of Christ, as it was for you in the death of Christ.* Sinne hath its repulse in the soule from the change of the law that rules, the law of sinne and death turned into the law of spirit and life. *I can doe all things through Christ that strengthens me,* (saith the Apostle.) I am not delivered from the dominion of sinne, because I have the light of the law of creation to discover sin ; but I am under the law of the spirit of life and grace, not only to discover but to destroy sinne ; Sin hath not dominion, becauser hat which opposes it is Christ, not I.

Thus I have endeavoured to let you understand that light God
M hath

Christs reigne by his spirit,

hath given me in this part of the redemption of his blood, for his Sonne to deliver us from the ruling power of any law in our consciences, but the law of love in the spirit of life.

But that I may be rightly understood, I desire you to remember a clause that I laid down in the beginning where I endeavored to open these verses; the clause is this; That a Believer in the blood and spirit of Christ hath a perfect freedome from the law, so farre as it is freedome to be delivered. I laid it so downe, that I might have here roome to distinguish betweene the ruling power of the law, and the matter and substance of the law.

In the first sense, the ruling power of the law I doe really believe from what hath been delivered already, and some further reasons that I shall discover. That the conscience of a believer is by the law of the Spirit of life in Christ Jesus made free from the law of sin and death.

But for the second part, the matter or substance of the law, which I take to be the whole revealed will of God, and is in its utmost power and purity written in the heart of every believer; Not only the whole revealed will of God in his word made flesh, and dwelling among us, but made Spirit, and dwelling in us.

Thus to give you a little light, I shall be more full in what follows: give me leave to adde some further reasons to prove the former thing.

As first, If the law in the letter be the rule in the conscience of a Believer, then *Moses*, not Christ must be the King; for sayes the Text, *Moses* was faithfull in his house as a servant, but Christ as the sonne.

Moses may rule till Christ comes: but as Christ had none to help him in the work of redemption, no more will he in the work of ruling.

Secondly, if *Moses* be to rule where Christ hath redeemed, where is the making good of Gods Covenant, to write his law in our hearts; what benefit in the promise of the comforter, that spirit of truth, to lead into all truth.

Thirdly, If the law rule, and *Moses* be King, the strength must be in our selves to obey; for neither *Moses*, nor the law in the letter can give any strength. If either could, Christ hath dyed in vaine: and if strength be in our selves, then Gods designe in sending

ding Christ is lost, which is to justifie his people freely by grace, so as there may be no roome for flesh to boast in; not the law of works, but the law of faith to be pleaded, as appears in that third chapter to the *Romans*.

Lastly, If the law be to rule in the spirits of Gods people, then obedience to that law must quiet and satisfie the hearts of Gods people. Now as the Apostle in *Gal. 3. 2.* *This only would I learn of you; Received yee the Spirit by the workes of the law, or by the hearing of faith?* So say I, and appeale to the consciences and experience of every Saint, that taste the joyes of life in God; received it you by the workes of the Law. or in the seale and workings of the spirit of life, in which you are freed from the law of sinne and death,

So I shall come to that second part. the matter and substance of the law; Under this comprehend the whole revealed will of God in his word: but to distinguish betweene that part of Gods word, more distinctly known by the ten commandments from any other part of the revealed will of God in his word; but to the eye of a believer, beholding God, and every part of his revealed will in Christ, all is alike. *In the beginning was the Word, and the Word was God.* That was spoken of Christ; now the Believer alwayes beholding God in Christ, which is his originall word and the Scripture: only Christ written out in the Spirit doth behold God in his originall, and in his written word, in every part of it one; so that every part is of like beauty and pretiousnesse to the soul of a believer.

Having opened my selfe thus farre, I shall doe it farther, and declare; that to have any hope left to live as sinfull nature pleases, casting the revealed word of God behinde their backs, and under a notion of redemption to deny the Redeemer; to talk of free-grace, and to trample grace under foote; to deny the Lord that bought them in walking as doe others that know not Christ. This is so far from entering into my thoughts, from that freedome I have pleaded for all this time; that if I should name this, and call it darknesse, I should call it *Egyptian* darknesse, so farre from freedome, that it is bondage beyond expression. The second of the *Ephesians*, sets it out best in these termes. *The power of the Prince of the Aire ruling in the children of disobedience.* But that freedome I

plead for, is the power of the Lord of glory, ruling by his Spirit in his children of light and life. My aime is not to take away that holy, just, and good law of God out of the conscience of a believer : but as God doth with his people in the new Covenant, and in Christ the mediator of it, establish them in a better covenant, *Heb. 8.* upon better promises : so would I only hold out the matter of the law taken out of the hand of *Moses*, which was but a servant, and established in the heart of Christ, which is the Son, and by the Son in the spirit of light and life, written in the heart and conversation of every believing soule : And lesse then this, I thinke is not in the covenant of the Almighty, when he covenant to put his law in our inward parts, and to write it in our hearts. For my authority in this, I shall say as the Apostle *Paul*, in the 3. of *Rom.* the last *vers.* when in the greatest part of the chapter he hath pleaded this very cause that I doe, he concludes in these words ; *Doe we then make void the law through faith ? God forbid.* Yea we establish the law. So that it is cleare the law of life that makes us free from the law of sin and death, which is Christ living by his Spirit in the conscience, is not to make void, but to establish, upon better promises from a law of death to be a law of life. Thus much in generall.

But more particularly I lay downe this as my light, that the law is now in the Spirit, & in the Gospel for a believer to walk by; the law is made Gospel, as Christ is made flesh; the Gospel is both a perfect law of life, and righteousness of grace and truth, why should we separate that which God hath in his free-grace joyned together ; namely Law and Gospel in one, under the government that is given to the childe Jesus. Nor is the holiness or sanctification that God lookes for in his believing Saints, such as is fashioned by the law, or outward command, but by the preaching of faith, by which the spirit is given, which renews and sanctifies a Believer, and makes him the very law of Commandements in himselfe and his heart, the very two Tables of *Moses*. And though the law be a beame of Christ in substance and matter, yet we are not to live by the light of one beame ; now when the Son of righteousness is risen himselfe, that was a fitter light for those who lived in the regions of the shadow of death ; it is with the law now, or light of righteousness, as it was with the light in the

the creation ; when that which was scattered was gathered into one body of light. So Christ now being revealed, holinesse and righteousness as well as grace and love is revealed in him, and gathered up in him ; *This word is now flesh, and dwels amongst us, and we behold his glory as the glory of the only begotten son full of truth as well as grace,* is in substance by the Spirit set downe, 2 Cor. 3. 16, 17, 18. *verses.* There is the vaile taken away in turning to the Lord. There is Christ held forth to be the Spirit, and the spirit of liberty to his people ; but observe the fruits of this liberty, it is from sinne not to sinne : *but we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord,* or of the Lord the spirit : so it is in the margine. Thus is Christ that Sunne to us which warms us in the very shining upon us, the Believer works, walks, and lives under the Gospel, as beholding his perfect redemption wrought in Christ, and so brings forth the power of this redemption and salvation through the spirit of Adoption, freely working to the praise of his free-grace, and freely obeying from the life of this redemption, doing every thing in love, because of his love shed abroad in our hearts ; and neither taking in judgments, hell, or damnation ; nay, not heaven or glory, to force on the worke, or quicken the duty, but doing all from the spirit of life in Christ Jesus, except when corruption or temptation hindereth the freeness and spiritualnesse in the duty. A Spirit at this pitch is Christ and his beloved, both met in his garden of spices : and by feeding on the honey in the honey combe, Christ fills the soule with himselfe, and delights himselfe in that fulnesse that is himselfe. So the soule in communion with Christ in the Spirit sees it selfe compleat in Christ, so joyes in its Masters joy, alwayes satisfying it selfe in that love that is Christ himselfe, and is able to trumpet out its glory to the world. *My beloved is mine, and I am his ;* This is Christ and his Olive, branches setting about God, alwayes feeding on the banquet of love, and sitting under the banner of love, God beholding every elect soule ; in Christ, the soule beholds God in Christ, and Christ beholds himselfe and all his in God, and this vision in one spirit swallowes up all into one ; God beholds every elect soule as Christ, Christ beholds every branch in him as of him, beholding us in that glory we shall have.

have with him when he appears in his fulnesse of glory, and the believing soule in the Spirit, beholding its justification, sanctification and redemption, and Christ one in eternall love; the soule is in this light transformed into this love, that is God himselfe; & so sees nothing of God but what is all God; such a soule knowes no divided Christ, or parted God; every tittle of revealed truth, which is Christ written out by the Spirit, it is all God and Christ in one, and this spirit that reveales Christ to the world in the word, and to the believer in his soule, this Spirit is God too, that so all within the soule is God, all about the soul is God, and all comes from the soul is God: and this is the freedome the believer in his conscience hath from the law in the letter, it is not destroyed, but established; It is taken out of the hand of *Moses* the servant, and put into the hand of Christ the Sonne; it is not made void, but fulfilled for us and in us, *who walke not after the flesh, but after the Spirit.*

Now behold the Law in its glory, changed from law to Gospel, from letter to spirit, from *Moses* to Christ, from death to life, from an angry God to a loving Father; as it is Gospel, so it is Spirit, 'tis Christ yea it is God himselfe. Oh the glory of that Law which is God, not only declaring the mind and will of God, but in the spirit of love, filling the soule with strength to obey, from whence we find Christ in the Gospel calling upon those that love him to keepe his Commandements. God, Christ, and the Spirit being in the Law, it becomes the law of life, when the law had in it but a naked demonstration; what a Creator might justly require of a fallen creature, but gave no strength; it is held forth under the termes of the law of sinne and death, by which it had not that glory to invite a poore soule to looke on it, because the soule could see nothing but its death in it: but as Christ being made under the law to redeem them that were under the law, hath satisfied his, and our Father fully in it for us: so he hath turned this law into his law of love, into Gospel, into Spirit, into himselfe and his Father.

Now this law hath that beauty which allures and takes every beleeving soule; nature turned into grace, it is now meate and drinke to a believer to doe the will of God in the Spirit.

First, This will let us truly to understand who they be that be

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Antinomians ; Those that deny the Law, if I may judge, I should say it is those that would keepe it in the hand of the servant, out of the Sonne ; what can be a greater denying of it, then to keepe in the Letter out of the Spirit, to rob it of that glory which is God and Christ in the Spirit.

What soule dare put it selfe under the Law out of Christ. when in so doing it makes it selfe a debter to the whole law : And as the Apostle in *Gal. 3. 10, 11.* sayes; *So many as are under the workes of the law, are under the curse of the law,* and under that law which can never justifie before God.

Now to keepe the law in such a state as this is, will make every soule shun it, not daring to come under it, as seeing nothing but death in it. Satan is the foules greatest enemy, in darkning it with legall principles, that it sees not Christ : so are those the greatest enemies to the holy, just, and good law of God, that would put that nature of Christ in his Spirit from it, and leave it still, the law of the letter in the hand of *Moses*, when God and Christ hath made it Gospel-law, the Law of love in the Spirit.

The law may here complain, as the Spouse did of those watchmen that rent her vaile, those that rend Christ from the law, rend the beautifull vaile, the glory of the law from it. These holds forth the law dead, like *Lazarus* in the grave, stinking, and those that follow it, weeping. Or as *Pharaoh* to the children of *Israel*, doubling the tale of bricks, and giving no straw, what glory is there in this. But those that hold out the Law in the Spirit, holds it not only forth as a law that lives, but a law that gives life, so farre from requiring the tale of bricke to be doubled, and give no straw, that in every duty it brings Christ in, whence we are able to doe all things.

This makes it plainly appeare who they be which deny the law, and may justly be distinguished by the name of *Antinomians*.

Againe, this exhorts Saints, that seeing it is part of the redemption of the blood of Christ ; That no law but the law of love, the spirit of life in Christ should rule or reigne in the conscience of a believer : To take the counsell of the Apostle in *Gal. 5. 1.* *Stand fast therefore in that liberty wherewith Christ hath made us free and be not entangled againe with the yokes of bondage.* God hath not given, nor Saints received the spirit of bondage againe to feare, but the spirit

Spirit of adoption, whereby we cry Abba Father. This is the life of our lives, to live in the spirit. It is the great promise of the Gospel to give the Spirit. This would I know, when doth the soul feast, but when God spreads tables of love, and in the Spirit bids us *eate my beloved, eate abundantly, and be satisfied.* Nature teaches the outward man to stand for liberty; oh then what should grace doe, how should this stirre us up to stand for that liberty which is our life; lose this, and loose all your spirituall life in a moment; doe but ouce looke on the law out of Christ, and it will be with us as those in 2 Cor. 3. 15. *But even to this day when Moses is read, the vaille is upon their hearts.* This vaille will be a vaille of darknesse, that the soule shall not see Christ in propriety in any of his offices, benefits, or merits. If any or all these be deare, oh then *stand fast in this liberty wherewith Christ hath made us free.* This is that freedome the Sonne hath made; which is freedome indeed; But if the Sonne make us not free, then are we bond-men to eternity. If thy heart be hard, look on him whom you have pierced and then it shall be evangelically melted. If sinne sting thy conscience, looke on him that is lifted up, which the brazen Serpent typified; this is our freedome, and Christs prerogative, the government is on his shoulders; he is that King, and his Spirit that Law, which is only to reigne in the consciences of his people.

Why should not our soules count deare of that which is so deare to Christ and all his people. This is that glory Christ will not give to another; therefore this is that glory we should only give to Christ. Oh then admire and extoll for ever this glory of the riches of the free grace of God in Christ, that hath freely given this state of grace, this glorious state to us that were by nature the children of wrath as well as others. It doth not yet appeare what we shall be, so that more glory shall be, then is yet revealed; but our soules must confesse, that which doth appeare is more glory then we can expresse. Sure then it is our duty to admire and extoll the riches of this free-grace, which hath freed us from the law of sin and death, translated us from the power of darkenesse to the Kingdome and government of his deare Sonne, enthron'd Christ in our heart, and written his holy law there in his Spirit.

Oh let us extoll this God in the fruits of the Spirit, which is love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse,

meeknesse, temperance, against which there is no law.

Thus I shall conclude; This is our freedome so to live in the Spirit, as to be led by the Spirit.

CHAP. VII.

Coloss. 2. 9. and part of the 10. vers.

Saints are compleat before God in
their union with Christ.

For in him dwells all the fulnesse of the God-head bodily, and yee are compleat in him.



HIS portion of Scripture is a part of *Pauls* Epistle to the Church of God at *Colosse*, it is the very center of all those sweet comforts that the holy Ghost hath dropped downe in this Epistle. Nay sure I am, it holds forth the corner-stone of all the building.

A Saints perfection, and the reason of it is the subject-matter of this Scripture.

The reason stands first in reading, as a foundation is laid before a sure building.

The Apostle holding forth a Saints compleatnesse, sets before it Christs fulnesse.

From these drops we may observe these two points.

First, *That as a Saint hath no compleatnesse in the sight of God, but as it is united to Christ.*

And secondly, *That is a Saint is one with Christ, so he stands compleat before God in Gods owne fulnesse.*

First, That a Saint hath no compleatnesse in the sight of God, but as it is united to Christ.

To prove this; First observe the scope of the holy Ghost in

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this Scripture. *For in him, which is Christ, dwells all the fulnesse of the God-head bodily.*

Here the holy Ghost takes in the God-head in all the fulnesse of it, and centers it in Christ, and so makes out the Saints perfection in union with him; As if he had said, all fulnesse in perfection dwells in Christ as the fountaine or the body, and is so in you as you are in him; he filled for you, you filled in him; he compleate as one with God, you compleate as one with him; as Christ sayes himselfe, *I in the Father, and you in me.* Mark it, till the holy Ghost had center'd all fulnesse in Christ: he mentions no compleatnesse for a Saint, which points at this truth, had not Christ been full for us, wee had never been compleat; and when he doth mention the Saints compleatnesse, he doth it inclusively, compleat in him. This is not only full mercy, but also it springs from pure love, it is free-grace that we are compleat in him, for free-grace sees no compleatnesse but in him. *Thou art my beloved Sonne* (sayes God, speaking of Christ) *in whom I am well pleased.* And in another place, *I beheld the travell of his soule, and am well pleased.* I never met with any mention of God being well pleased and satisfied, but Christ was *Alpha* and *Omega*, all in all in it. This which is already laid down, makes a fair way for such a quere as this is.

Pray wherein lyes the compleatnesse of a Saint; what are the parts or substance of Saints compleatnesse or fulnesse?

To this I answer, it will be best discerned by its contrary. The Saints fulnesse and compleatnesse before God in Christ will be most transparent; when we spiritually discern our condition in the first *Adam*; and that will appear in *Ephes. 2. 1, 2, 3.* The Apostle speaking there of a state of nature, speaks of a person dead in sins and trespasses, walking according to the course of the wicked world, and the will of Sathan that Prince of the Aire, *fulfilling the lusts of the flesh; and so by nature the children of wrath.*

This is the state of a naturall man under the wrath of God, separated from the bosome of God, and so dead in sins and trespasses; a vassall to Sathan, led by his will according to the course of the wicked world, *fulfilling the lusts of the flesh, alienated from God and Christ, and from the Common-wealth of Israel,* breaking every holy law of God so often as Sathan will; And then (not having Christ

Christ made a curse for him) lyes under the curse of the law, and the wrath of God to all eternity. A soule fully delivered from this state, and compleatly stated in the bosome of God, and in glory with Christ, will be acknowledged a full compleatnesse.

First, observe the state of nature drawne into these heads.

First, the wrath of God. Secondly, vassalage or slavery under Sathan, to be led to the fulfilling of lusts at his will. And lastly, to be dead in sins and trespasses.

In opposition to these I shall hold out justification, sanctification, and glorification.

And in these three heads I shall endeavour to shew how we are compleat in him, namely Christ.

First, *how Christ is our compleat justification*; see this in *Rom. 3. 20. to the 25.* Here justification exclusively and inclusively is set forth. In *vers. 20. By the deeds of the law no flesh is justified in his sight.* There the holy Ghost shews where it is not by deeds of the law, I understand our best duties the highest performances wee can make to the will of God in this, no justification. But then looke into the *24. verse,* and there you shall see justification lying between, or in these two breasts, that alwayes flow with eternall life, namely the free-grace of God, and the redemption of the blood of Christ; here is free-grace giving Christ to be our redemption and Christ in his blood giving satisfaction to his Fathers justice, bringing us to lye down in the bosome of this free-grace, which gave him out for us; he doth this by being made a curse for us, *Gal. 3. 13.* God and Christ are one in this as in all things else; for sayes the Text, *He hath made him to become sin for us, that we might be made the righteousness of God in him.* *Isa. 53. 5. 11.* marke there, *Christ is wounded for our transgressions, bruised for our iniquities, the chastisement of our peace laid on him.* Now marke the issue, *with his stripes we are healed. And God sees the travell of his soule, and is satisfied.* Here is God satisfied, our soules healed, and all this through the wounds of Christ. The whole booke of God is full of this; take for prooffe only these two places more, *Coloss. 1. 13, 14.* and then I thinke it will stand fair to view, that the elect Saint stands before God for justification compleat in Christ; this is one part of the compleatnesse we have in Christ, and so delivered from the wrath of God; for as one Text

sayes, were there no law, there would be no sinne; if no rule, then no transgression; so may I say, the curse being born, and the law satisfied for us, we are free from all wrath and condemnation; And thus are we freed and delivered from a first part of the state of nature, the wrath of God; Christ satisfies, and God justifies, as the Apostle expresseth it in *Rom. 8.* latter end *Who shall condemn* (sayes he) *Christ hath dyed, and is risen, and God justifies.* So that there he makes a challenge; *Who shall condemne?* He saw this his compleatnesse in Christ, and glories in it.

The second thing in a state of nature is vassalage to Satan; to which in opposition I proposed our sanctification by Christ, as a second part of our compleatnesse in him. For prooofe of this take that known place where the holy Ghost sayes, Christ is made unto us wisdom, righteousness, sanctification, and redemption, where Christ is made by God our satisfaction, he is filled for us, and we filled of his fullnesse, as that oymntment which fell from Aarons head down to the skirts of his garment; so doth the Spirit of God descend from Christ to us, dwelling plentifully in us, and so becomes our sanctification; As in that 14. of Johns Gospel. The Spirit shall lead into all truth; not only discover truth, but lead into truth. So the 6 and 7 verses of Coloss. 2. rooted, built up, and walking in Christ. The Apostle in another place acknowledging his own insufficiency to any good worke; yet (sayes he) through Christ that strengthens me I can doe all things, Coloss. 1. 10, 11.

There is fruitfulness in every good work as we are strengthened according to the mighty power of Christ; Christ the Vine, and we the branches; a Saint bears fruit as he is in Christ *Without me you can doe nothing* (sayes Christ.) A Saint hath life to live up to the will of God, only as he lyes in the bosome of Christ, and suckes life from him as being one with Christ, so as the branches doe from the Vine, *Col. 3. 3.* A dead man cannot walke, no more can any man out of Christ walke in the wayes of God; but the Saints life is hid with Christ in God; and therefore sayes the Apostle, *It is not I that live, but Christ in me.*

I might abundantly enlarge in this, but I forbear, for I well know that the Spirit of God in our soules is more then ten thousand witnesses besides. Thus is Christ the Saints compleatnesse in point of sanctification, the which I hold out in opposition to that vassalage that a natural man lyes in under Satan. The

The third thing that makes up the naturall mans bondage is, *he is dead in sin and trespasses*. To which I hold forth as our compleatnesse in Christ; the Saints life and that a life of glory, to prove this, looke into *Col. 3. 4* there is Christ held out plainly as our life, and saith the Text, *at his appearing we shall appear with him in glory*. There is life in Christ, and glory in Christ; Christ our life, and his glory our glory; which agrees with that of our Saviour, *because that you shall live also; and where I am you shall be*. As if the Lord had said, my beloved Saints you are as safe as I am, our lives and our glory bound up in one. I laid downe my life to take up yours, and now I have laid up your life as sure as my owne, both in my father and your fathers bosome, *I in the Father and you in me; My love, my faire one, my undefiled*; you are where I am, this truth sealed on *Pauls* Spirit, by the Spirit of Christ made him triumph in this glorious inheritance, and trample upon all glory below it, *2 Cor. 5. 1*. He knew his interest in an eternall house a building of God in heaven; and in another place the same Apostle, *Hence forth is laid up for me a more exceeding and eternal weight of glory*, *Rom. 8. 30*. There is all these three branches proved, *and this glory in the end of all; but it selfe without end, evernall glory*. This point needeth no more prooffe it is so cleare a truth, both in word and spirit, proving this I conceive the other is proved also, *That as a Saint is in Christ so he stands compleate before God*. I shall now give you some reasons of that which is gone before;

First, were there any compleatnesse for a believing soule but in Christ, and not a full compleatnesse for a believing soule in Christ, then God could not be a just God, which is blasphemy to imagine; for God having made Christ to beare our sins, and wounded him that we might be healed, this being the decree of God, if there were any redemption but in Christ, God could not be just to Christ.

And Secondly, if in his blood there were not a full Redemption, God could not be just either to Christ that suffered, or us for whome he suffered; *I came to doe thy will O Father* (saith Christ) Now Christ having performed every tittle of his Fathers will, God in justice must make all redemption to come through him, and to be to us a compleate redemption.

A Third Reason. If it were not thus, then grace were not free-grace.

grace, nor full grace. If there be any compleatnesse out of Christ then it must be our own; than grace is not free-grace; and if that we have in Christ be not compleat, and doth not make us compleat before God, then Grace is not full and now truly a whole though of God in either of these, must run against the whole current of the word of God, and the experience of the Saints.

In the Spirit Saints may improve these truths by way of direction; if God by his Spirit shew us our owne naturall deformity, O then flie to Gods owne treasury for perfection and compleatnesse, Namely, to Christ; *In whom is all the fulnesse of the Godhead bodily*, and to this very end that Saints might be compleat in him, it is Satans light that leads us to our duties for compleatnesse, for the Holy Ghost leaves it upon record that compleatnesse is only in Christ, and surely if that lead the soule, it shall be led to Christ for compleatnesse. Did we believe this Scripture we must needs believe in Gods compleatnesse, namely, *Iesus Christ*: The Apostle desires to know nothing but Christ and him crucified, for he saw compleatnesse in him; never to want compleatnesse in the eyes of God, is to goe to him in that compleatnesse that is God, Namely, Christ, for he is our compleatnesse, as the fulnesse of the God-head is in him.

Secondly, having pitched on Christ for our compleatnesse, let us believe strongly, be established fully in him, not doubting in the least, for our compleatnesse is a compleat God, God makes us compleat in himselfe; God must be displeased with his owne perfection if with a Saint in Christ, for a Saints perfection is Christ, and Christ is the fulnesse of the God-head. *If we summon in Satan, Law, Divine Justice, Conscience, remainder of the old Adam within us, and what ever can be thought on, yet here is a full answer to all*, Christ is ascended into Heaven as our compleatnesse, and Satan the accuser of the brethren cast out; he was made a curse, and did beare it, and overcame it for us, and in it satisfied the holy Law, and the just God for us: if the remainders of the old Adam strugles, and conscience joyne with it to accuse us, Christ answers, you are not compleat in your owne duties; but in me, I am perfect, you can finde no spot nor wrinkle in me, and in my perfection lies your compleatnesse; So that every believing Saint eyeing his onenesse with Christ may triumph as *Paul* in *Rom. 8.* latter end. *Who shall condemn? Or what shall separate?*
and

and conclude as he doth ; Nothing shall be able to doe it, for I am compleat in Christ. From all this there runneth great consolation to the children of God ; We have here had a view of that perfection and compleatnesse that God in his free-grace hath given unto us, and that the eyes of this pure God will behold us in it to all eternity, which is the fulnesse of the God-head dwelling bodily in Christ, and we in him ; he compleat as God, we compleat in him, justice can lay no more to our charge then to Christ, for our compleatnesse of justification is in Christ ; the wrath of God can as soone rise on Christ as on us, for he is our compleat discharge from wrath, having borne the curse for us, sinne can no more separate us from God, then Christ from God ; for Christ is our compleat attonement, our sinnes being taken from us, and laid on Christ. Death can no more separate us from God then it hath done Christ ; he bore all the sting of death for us, death is to Saints but a dissolution in the flesh, that we might come home and possesse to eternity that compleatnesse with him. What can the soule desire for comfort that lyes not in this ? Christ is full for us, and we compleat in him ; If God and Christ be enough for thy soule, then satisfie it here, here is Gods compleatnesse, yea that compleatnesse which is God made our compleatnesse ; what can our soules judge will be the end of this love ? Truly it will be love without end, that love which hath made us compleat in Christ, that love will make us compleat with Christ, not only glorious Heires, but Heires in glory : not only decked as the Kings daughter, but lying for ever in the bosome of Christ as his Spouse, not only to have visions of the Kingdome, but possession of the Kingdome, mortality putting on immortality will not be all, but there shall be added to it a crown of glory. *It doth not yet appear (sayes the Text) what we shall be : but when he appeares, we shall appear like him.* It will be enough surely to be as Christ is ? Oh then here let our soules center, no reaching soule can reach after more then is in Christ, he is compleat enough to answer all desires, to quiet all spirits, to fill all hearts, to cloath all naked soules ; he is bread and bread enough. Let us begge a mature steady eye of faith, alwayes to behold Christ the fulnesse of the God-head bodily for us, and we compleat in him, then may we in life and death lift up our heads with joy unspeakable, and

and full of glory in believing: *Thus to live will be Christ, and to dye will be gaine.* The soule will quietly waite till God loose the body, and rejoyce to be dissolved, knowing it shall be with Christ: the droppings of Heaven will stay the soule quiet here, knowing that the compleatresse and fulnesse of glory that God and Christ is in shall swallow it up to all eternity. And thus it is and shall be to be compleat in Christ.

CHAP. VIII.

Romans 3. vers. 24.

Free-grace in God justifieth and redeemeth through Christ.

Being justified freely by his grace through the redemption that is in Christ Jesus.

THE holy Ghost doth confirm and explaine that positive truth; he layes downe in this verse by some verses going before and after, as from the 20. to the 28. In the verse before he tels us, *all have sinned and come short of the glory of God*, and therefore stand in need to be justified. And in vers. 20. he tels us, *that by the deeds of the law there shall no flesh be justified in the sight of God.* Had the holy Ghost stopped here, it had been an addition of misery to a fallen man; and the sad cries in the soule of man would have been like those evill spirits to our Saviour, *that he was come to torment them before their time.* But Gods designe is love, and the holy Ghost is to proclaime it, so that all which goes before is but like the Ministry of John, to prepare the way for Christ, to breake the clouds, that the Sunne of Righteousnesse may appear, and that Saints may see by an eye of faith that they are no loosers in that the monstrous ragges of their own duties should not be a justifying righteousness to them

in the pure eyes of God : but that full justification is given of the free-grace of God, through the redemption that is in Jesus Christ.

In the words is a birth, the wombe that gives it forth when it had conceived it, and the Midwife from whose hands and sides we receive it ; and all these infinitely holy and glorious, the birth is Justification to a soule that hath sinned and come short of the glory of God ; the wombe that conceives and brings forth this glorious birth it is the Free-Grace of God, and the Midwife from whose hands and sides we receive this, is a Christ crucified. One obervation from these three, which is this ; *That all the glorious life of an elect soule delivered from the state of a fallen sinner, and made a redeemed Saint, is from eternity and to eternity wholly conceived and given forth, in and from the womb of the free-grace of God:*

This is demonstrable under these two heads.

First, in considering a soule under a state of nature.

Secondly, under a state of Grace.

Or if you will, in the first and the second *Adam*, in both which I thinke the exceeding glory of that great wombe, the eternall love and free-grace of God will appeare, in taking lost creatures out of the first *Adam*, to make them glorious Saints in the Lord Christ that Second *Adam*. I know no other light nor rule but the word and spirit to make out any thing of God to any soule ; therefore first, search the word what light it gives us to discern our state by nature, or the naturall condition of fallen men and women.

To take this in the beginning of holy writ, let us turne to *Gen.* 3. 6. 7, 8, 9, 10. Here we finde the fall of our first Parents, in which we all fell: and the effects of this fall in them. They fell by disobeying God in eating the forbidden fruit ; but then observe the effects of this fall, when they knew their nakednesse, the only reliefe they sought was aprones of fig-leaves, or as it is in the Margine, things to gird about them, and here they rest content ; they saw their nakednesse a great advantage truly, but having girded themselves with fig-leaves they knew no want of God, for in verse 8. when they heard the voyce of God, and that in the coole of the day, they hid themselves from the presence of the Lord amongst the trees of the garden ; and when God came so neere to them as they were faine to confesse the rea-

son why they fled from his presence, they acknowledged they were afraid verse 10. Compare these first appearances of nature in our first parents after their fall with the experiences of our owne naturall hearts and others, and it will appeare in all that is miserable what exact images we are by nature of these our first parents.

They were naked, so are all by nature of any righteousness to stand in the sight of God; they knew they were naked, so doth many a desperate sinner whose conscience lies in his face; but the remedy they sought was only an apron or girdle of fig-leaves. So doth our naturall hearts like their woundes whole, and cover their nakednesse, by legall and formall duties and performances, girding our loines, strengthening our hearts in them and covering our nakednesse so as the eye of man cannot discern it, and in this posture as our first Parents hid themselves amongst the trees of the garden from the presence of the Lord, so we throwd our selves under publick externall Ordinances after the fashion of the world, and resting in beggerly rudiments to defend us from the presence of an angry God, and yet notwithstanding all this when God comes close to the soule, though it hath girt it selfe about with fig-leaves, its owne righteousness yet it is not established, but doth confesse in all the actions under such a state it was afraid because of its nakednesse, and this feare doth inflame the misery of it, and causeth it to fly and hide it self from the presence of God, here is the first buddings of nature, and truly it is an exact miserable condition, for it is wholly in selfe, and wholly out of God, the reliefe this soul findes is in flying from, and being out of the presence of God; now sure I am, every Saint experienced of Gods love, will call this state a state compleatly miserable, knowing that all its life happinesse lies in a close communion with the bosom of God, & a continual beholding of his face in Christ, yet this state thus compleatly miserable is not *Adams* alone: but all his seed in him, of which by nature is all the world, as is fully expressed in verse, 23, of this 3. Chap. of the *Romans*, *For all have sinned, and come short of the glory of God.* The misery of this state of nature, may be farther amplified considering that Antipathy that is in all to that holy just and good law of God, and that impossibility which is in man to performe it; one place saith speaking of the law, it is that which neither we

nor

For our fore-fathers could beare, we could not stand under it to justify our selves by it. The Apostle in *Rom. 3. 9. to vers. 19.* speaks plainly this generall evill state by nature, and the fruits of it in many particulars in opposition to all the laws of a holy God. And in *vers. 19.* speaks plainly, that the Law makes all the world guilty, and so makes his inference in the *20. verse,* *that none can be justified by the deeds of the law:* and then he gives his reason for it, which is this; For (sayes he) *by the law is knowledge of sinne.* Gods pure nature discovers the impure nature of fallen man, so in the following verses speaks of a blessed and a justified state for a poor soul under another head: But all this speaks the miserable, irrecoverable lost state of naturall man in himselfe, the fruits of this tree of nature we may see in that *2. Ephes.* the three first verses. Though it be a dead tree, yet it beares fruit, but it is the fruit of death, trespases and sins, walking in them according to the course of this world, and the power of the Prince of the Aire that spirit which workes in the children of disobedience, who are by nature the children of wrath.

Any of these particulars rightly understood, and set home upon the spirit of a man, will make it cry out as the Apostle. *O wretched man that I am: and in me (that is in my flesh) is no good.*

But certainly if ever we come to see that sinke and masse of sin and corruption that is in us by nature, and that wages of sinne which is death; we shall then acknowledge if ever God discover his thoughts of eternal love to us, that it is all free grace.

The second demonstration of the point is; To consider a Saint under a state of grace in Christ, the second *Adam.*

To take this in the beginning as it stands in the word, let us turne backe to that *3. of Gen. 15.* where Christ is promised in the seed of the woman, and what to doe? to break the head of the Serpent, that is, to kill and overcome him. The Apostle in *1 Cor. 15. 21.* sayes, *he must reigne till he hath put all his enemies under his feet.* And in this conquest over his owne, and his peoples enemies, he doth the will of his Father: we have his owne word for it, *John 4. 30.* This doth exceedingly set forth the free grace of God, that when he found all man-kinde in a state of rebellion, so soone as ever he had enquired into the fault, he makes a promise of the Lord Christ in whom the state of a poore soule is better then in

innocency. As if the Lord had said, *Adam* though thou didst run from me, & wert affraid because thou wert naked, yet now establish thy heart in beholding my fulnesse which is thy cloathing; cast from thee the workes of thy owne hauds, that fig-leave righteousness thou hast begirt thy selfe with, and lay hold on the workings forth of my eternall love in this promise of Christ. The Serpent hath been too hard for thee, when he found thee in thy own strength; but I will give out Christ that great gift of my love, and he shall as he is one with me from eternity, in my everlasting power and fulnesse make warre with the Serpent; and in that warfare, though the Serpent shall bruise his heele, wound his flesh; yet he shall breake the head of the Serpent, and overcome him. This must needs be free-grace to make such a promise to fallen *Adam* and his posterity that ranne from the presence of God, and were content with fig-leaves for a covering of their nakednesse; You may see in nature there is a little desire of Christ and his righteousness, as there can be of discerning; for here is flying from the presence of God, and a satisfying it selfe with its owne righteousness; and certainly this righteousness is nothing but menstruous rags; that is that state in which God loves a soul though it lyes in its blood, so as no eye but Gods can pittie it, and is not this free-grace then? Let us consult with the covenant of grace, and see if it be not free-grace, *Ier.* 31. 31, 32, 33, 34. The engagements in it are from God, and thereupon God freely engages himselfe to make a man eternally happy in his love; God engages himselfe to be our God and we shall be his people; *that he will forgive our iniquities, and that he will remember our sins no more, & that he wil put his law in our hearts, and write it in our inward parts.*

What soule can discern this in the Spirit, but he must acknowledge God in the riches of his free-grace. *Heb.* 7. 19. The holy Ghost speaks plainly, that the law makes nothing perfect but the bringing of a better hope. As if he had said, it is free-grace, not the deeds of the law that perfects any soule. That soul which is compleat before God, it must be in him, namely Christ. And sayes another Text, *If the Sonne hath made you free, you are free indeed,* which implies there is no freedome or compleatnesse but in Christ. Now Christ sayes the Text, is the redemption of the free-grace of God, and that the Apostle knew full well, when
he

be desired to know nothing but Christ and him crucified. In *Rom. 8* The Apostle glories in the free-grace of God. *It is God that justifies* (sayes he) *and Christ that hath dyed; Who shall condemne?* As if he had said, free-grace hath magnified it selfe to me, in which I am safe, so that none can condemn, and in this I glory. And the same Apostle in *Rom. 5. 2.* makes mention of the accessse that Saints have by faith into the grace wherein they stand. If we look into the *53. of Isa.* we shall there finde particulars of much of that grace of God under which we are; namely, the sufferings of Christ for us. The Text sayes plainly, *He bore our griefes and carried our sorrowes: and he was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon him, and it is by his stripes that we are healed, and his soule was made an offering for our sins, and that God beheld the travell of his soule and was satisfied.* This is a state of grace indeed; for if we compare this with *2 Cor. 5.* the last, we shall see there a plaine discovery of the designe of Gods free-grace; sayes the Text, *he was made sin for us who knew no sin, that we might be made the righteousness of God in him.* The Lord which had no sinne of his owne, had never been made sinne; nor had he born sin with all the punishments due to them, but for this end and designe of God, namely, that fallen sinners in the first *Adam*, might be his righteousness in the second *Adam* the Lord Christ.

Now surely this is a state of grace to be the righteousness of God in Christ, *Rom. 10. 4.* The Apostle tels us, *Christ is the end of the law for righteousness to every one that believeth.* And this salvation is of the free-grace of God; we have this righteousness freely of his grace, *Gal. 2. 16.* *By the workes of the law shall no man be justified,* *Gal. 3. 10.* *For as many as are of the workes of the law are under the curse.* But in *vers. 13.* of that Chapter, *Christ hath redeemed us from the curse of the law, being made a curse for us.*

In short, this is the state of grace, Christ made ours, and we his; he made sinne for us, and bearing all punishment due to sin for us, satisfied Gods justice, and made a redemption to a perfect state of innocency in him.

Thus Christ hath taken all that is ours, and given us all that is his; his blood to cleanse us, his righteousness to perfect us in the sight of God, his Spirit to guide us, to lead us into all truth; and

to doe all our works in us, *Gal. 5. 16, 17, 18.* and at last to resign us up to his Father to enjoy fullness of glory with him to all eternity.

Now reade all this backward and forward, and behold the heights, the breadths, the depths, and lengths of it, and then you will find it all the free-grace of God : and sure I am, every soule which in the Spirit comes to know and behold himselfe thus fully justified, will give God the glory, and acknowledge it to be freely by his grace, through the redemption that is in Jesus Christ.

This gives all to know that Gods way in justifying of his people, is through Christ the great gift of his free-grace ; not of works (sayes one Text) no not from good meanings, or from good doings ; all good in a Saint arises from his oneness with Christ, in whom both persons and duties are justified by the free-grace of God. It is not our externals makes our beauty in the sight of God, nor our getting into fellowship with the Saints, and enjoying Ordinances and priviledges with them, but our fellowship with Christ ; *I in you and you in me* (saith Christ.) And the Spouse, *my beloved is mine and I am his.* I, herein lyes the glory and the interest of a justified one. Christ sayes to his, *Come ye blessed of my Father :* and the Father sayes ye are compleat in him. Here is God making a soul from all eternity one with Christ, and pronouncing him for ever justified in the blood and righteousnesse of Christ.

Oh then when you have but a thought of standing justified before God lay downe all but Christ. If you have an eye to duties, looke on them as the fruits of Christ in you, by whom you are justified of the free-grace of God ; you may looke on duties as the fruits of your Justification, but none but Christ as the roote and foundation of it.

Secondly it should beget admiration, in considering Gods giving freely such eternall love, and loveknesse to his elect Saints, though by nature they hated him ; Let us aske our soule in the truth of that word, which tels us, *God loved us before we loved him,* and that he chose us we did not choose him ; what struglings hath our natures made against his love shed abroad in our hearts.

Oh then what vild hearts had we before he dropped love into them ; yet to us God doth not only drop drops of love, but he gives

gives us all his love, and to witnesse it he gives Christ the sonne of his love *which knew no sin, to be made sinne for us that we might be made the righteousness of God in him*; the perfection of righteousness.

Oh here is love making loveliness; here is Christ given to a soule, which is infinite love, and being found in his righteousness is made perfectly lovely, without spot or wrinkle (sayes the Text) compleate in him. Can we consider this, and not admire it; we can as men admire that we can give no reason for. Oh then let us admire this love of God, which surpasses all our reason, and can never be apprehended but by an eye of faith, why any should be vessels of wrath, and not we, or why we vessels of honour, when others are vessels of dishonour. If you can give me no reason, then admire this love, this free love, this full and eternall love! Oh what beloved like our beloved, that could love such wretches as we, and so love us as to make us one with himselfe to all eternity; this is only fit to be admired by Saints.

First this calls upon Saints to trust God, and to live upon him by faith.

Secondly, To love God and Jesus Christ which hath thus loved us.

Lastly, To lye low at the feete of God and the weakest Saints! Oh trust God; who is like him to be trusted? Which hath forgiven us freely, and justified us freely and fully, when God might have glorified his Justice in our damnation, but hath freely chosen to glorifie his grace in our salvation. Oh for a Saint to distrust God, how unworthy it is of that love and free grace by which we stand justified in his sight for ever. If God should argue with us thus; what doe you distrust me. Doe you thinke I either am, or will be wrath with you? Why I have made you one with Christ, and I can as well be in wrath with him as with you; What should I doe more, I have cleansed you in the blood of my Sonne, and cloathed you with my owne righteousness, and do you thinke I can now be wrath with you? Surely then you think me unjust may God say. I have told you I am satisfied in Christ, & how can I as a just God satisfie my wrath on you again. Nay I have put my Spirit into your hearts, by which you have come to me crying *Abba-Father*, and yet doe you distrust me! Surely it is your flesh

flesh, and not my Spirit in you, which creates these hard thoughts of me. I say if God should argue thus with us, who should be able to answer him. God is a gracious God to us, a God of free-grace; oh then live on the free-grace of this gracious God, what though thou canst not see those qualifications in thee that would perswade thee to love thy enemy, were they in him; yet measure not God by thy selfe, he is a God of infinite free-grace, his ways are past finding out: Now if he tels and perswades thee by his spirit he loves thee, believe it this love was from eternity, and shall abide to eternity; enquire no reason, God is above thy reason, live on him by faith. If God tell thee he hath laid thy iniquities on Christ, and the griefe and punishment due to them, and that he stood as the sinner in thy roome, because thou mightest for ever stand righteous in him. I say, if God tell a poore soule this in the Gospel those glad tidings of peace, oh then goe not backe to Satan and thy owne heart to find reason of this love & qualification futable to this love, before thou wilt believe Gods word: but lie downe at the feete of God, and cast thy selfe at the throne of his free-grace, for there is thy salvation; believe that the reason is in himselfe, and the futable qualifications shall spring from communion with himself, and the Lord Christ in the Spirit.

Secondly, Oh love God and Jesus Christ which hath and doth thus love us; oh that our hearts did truly say there is no beloved like our beloved. *Who will shew us any good* (says one Text.) Why soule, wilt thou not love those that shew thee good? Oh then love God & Christ in whom is all thy life, and all the good of it bound up, what ever may engage love it is all in God and Christ; there is the fulnesse of riches, and glory, and mercy, and beauty, and pleasures, and honours, and all that the vastest soule can desire to be found in fellowship with the Father and the Son: If there were no other argument but this to love him, it were enough, because he loved us, and gave himselfe for us. The Father gave him, and he willingly became sinne for us; and he tels us the end; that we might be made the righteousness of God in him. Oh that now in the beholding of this love, we might be changed to his Image, to be love as God is love.

Lastly, Oh lye at the feete of God, and the weakest Saint, when we looke upon all our glorious inheritance as Heires, and
Co-heires

Co-heirs with Christ, yet remember it is all of free-grace. 'Tis of grace we are saved out of the jaws of hell; What hast thou which thou hast not received; you shall finde it in the design of God to exclude boasting; As in *Rom. 3. 27.* *Let not the wise man glory in his wisdom, the rich man in his riches, nor the strong man in his strength, but let him that glorieth glory in the Lord;* For truly a Saint hath no glory but as he is in God and Christ. The Apostle *Paul* desired to know nothing but Christ and him crucified, and only to be found in his righteousnesse; this was his glory; and sayes he, *If I boast I will boast of the Crosse of Christ.* He had according to the outward man learning and honour, and much to boast of; but this is selfe, and he throwes it downe at the feete of God, and will only glory as he is one with Christ. And truly when a soule can say, *my beloved is mine, and I am his,* he hath spoken all at once, and this glory of the Sunne puts out the light of the Starres, and now all that is selfe is nothing. I (*sayes Paul,*) *in me, that is in my flesh,* in all that is my selfe, *there is no good.*

Thus is a Saint living on the free-grace of God, nothing in himselfe, but all in Christ; and from hence he comes to prize the weakest Saint, he looks on him as hewed out of the same Rock, as an heir of the same glory, as a soul created in that free-grace that himselfe is, and so argues thus, he is my brother, and though he be weak and I strong, yet I must not boast, but beare; not boast over him, but beare him up in my armes. If I have more gifts, they are al for the edification of the body, & not to discourage the least member, but to help all, and therefore sayes he, my bosome shall be a bed for my brother to rest in. And if he may see further on my shoulders, I will lye downe at his feet that he may get up. If I have gifts, it is to beare the burthen of the weak; gifts truly sanctified, heighthens Christ, but they humble a Saint. Christ discovers himselfe by them, and the Saint in beholding Christs fulnesse doth see his owne emptinesse, and so owns and admires God, but abases and denies himselfe. The soule argues thus, that justifying grace I have from Christ; it is for my selfe, and I rest in it; but my sanctifying grace, those gifts and fruits of the Spirit, they are in me for the good of others, and therefore looks on it as his duty, and that he is obliged by the law of Christ shed abroad in his heart, to become all things lawfull to all men, that he may

gaine some: A gaining and not a destroying worke is in his eye, and this makes him indeed and in truth to lye low at the feete of the weakest Saint; and this he doth from a spirituall consideration, how that he stands justified to all eternity by the free grace of God through the redemption that is in Jesus Christ, for we are justified freely by the grace of God through Jesus Christ.

CHAP. IX.

2 Cor. 5. former part of vers. 17.

Christ and the new Creature are unseparable.

Therefore if any man be in Christ, he is a new creature.



THE Apostle doth in this Scripture (as in all other) like a good and faithfull servant, make it his whole businesse and design to advance his Masters glory (the Lord Jesus Christ.)

A new creature is the most glorious object that the world affords, and the Apostles care is to hold thar forth in all its glory, namely in Christ.

A creature in Christ is a new creature indeed, and a new creature is in Christ indeed. As if the Apostle had said, there is not any man who is in Christ, what ever he was before, but by vertue of that union he is made a new creature, though before a wilde Olive; yet so soone as ingrafted into Christ the tree of life, he brings forth good fruit. As you cannot gather grapes from thornes, nor figs of thistles, no more can the members of Christ be barren, or bring forth briers or thistles in stead of the fruits of the Spirit, which is love, joy, &c. Christ is the Saints fountaine that is united to him, out of whom can flow no bitter water. He that is born.

borne of God's sins not, so far as the new birth is in him, though there be a law in the members, in the flesh of Saints, which serves the law of sin, yet with the law of their mindes they serve the will of God; so that you shall finde Saints in this frame, complaining of selfe, and admiring of God, condemning of selfe, and justifying of God, the remainder of the old man in me, that is my selfe, my flesh saith a Saint: but the new creature that is Christ in me the hope of glory, that is, the King of glory come into my soule, and displaying the glory of his presence there, that is Christ in me, and I in Christ, in whom I am made a new creature; therefore if any man be in Christ he is a new creature: and if any man be a new creature it is Christ in him.

That there may appeare Method in what followeth take this one generall Observation, Namely;

That being in Christ and the new creature are inseparable they alway goe together.

If in Christ then a new creature, and if a new creature then in Christ, as it is impossible to be a new creature before united to Christ; so it is impossible to be truly in Christ, and not to be a new creature. As those dead bones could not live before God had united them, covered them with skin, and breathed life into them, no more would they remain dead bones when God had so united them, and breathed life into them. For testimony to this truth, take in the Apostle Paul in *Rom. 8. 10.* *And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness.* He gives us this truth as it were upon his experience, as if he had said, I have found this, that ever since I have bin in union with Christ, the body of sin hath been a dying, & the spirit of life hath carried me forth to the fruits of righteousness, I am dead now to the commands of sin and flesh, by which I have formerly bin led captive and am made alive in my spirit to the workes of righteousness; and if you aske me a reason of this, it is Christ in me. And if Christ be in you, it will be so with you too, your bodies will be dead to the commands of sin, and your spirits alive in the fruits of righteousness, you will finde Christ a living Christ, the second man from heaven heavenly; and as a living Christ, so he makes life where ever he comes, and the life he brings is heavenly; Christ makes the new creature, & therefore can never be without the new creature; What hath its being from Christ cannot be without Christ; Now the new creature hath its being from

Christ it could not be but in Christ, and by Christ; so that it must needs follow it is alwayes with Christ; where Christ is there is the new creature indeed, the new creature is nothing else but Christ possessing himselfe of a soule, living in it, and reigning over it by his spirit as Satan doth in the meere naturall man. A Saint he dies with Christ and he lives with Christ; Christ dies for him and lives in him, and we shall finde the Apostle *Paul* in *Gal. 2. 20.* making this confession and acknowledgment, *I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me; & the life which I now live in the flesh, I live by the faith of the son of God, who loved me and gave himselfe for me.* He doth acknowledge himselfe to be dead, crucified to himselfe in the death of Christ, & then laies hold of another life, but it is out of selfe, by faith in Christ, this is my very life now whilst I am in the flesh saith he, and truly this my life is Christ in me, & it is not I but Christ that lives in me, that faith which is in me is not selfe but Christ; as if he had said, my life is a new life, and that life is the new creature, and that new creature is Christ in me, I am that Temple which you see Christ lives in, but Christ is the life of that Temple; *Without me (saith Christ) you can doe nothing*; True Lord saith *Paul*, but through thy strength I can doe all things, as if Christ had said, you cannot be new creatures till you be in me and I in you, I finde that truth saith *Paul*, *for in me that is in my flesh, there is no good.* But I have also experimented this truth, if once in thee I can be no longer an old creature, as he tells in *Gal. 1. 13, 16.* *So soone as ever God had called me by his grace to reveale his sonne in me, that I might preach him among the heathens, immediately, I obeyed and did not stand to confer with flesh & blood.* Not to see by his old eyes, nor to act upon his old principles, flesh and blood must no longer teach and lead *Paul* when God had called him by his grace, and revealed Christ to him, as if *Paul* should say, I am now united to the Lord Jesus, and I cannot but be a new creature, the Kingdome of God is within me, and it will burst out, it is like new wine in old bottles, as my flesh was not able to act the new creature without Christ, no more is it able to conceale the new creature now Christ is borne in me: I am now led by the Spirit and I walke in the Spirit; and the fruits of the Spirit is, love, joy peace, &c. *And such are they that are in Christ, for they have crucified the flesh with the lusts thereof.* That

is Christ in them hath crucified the flesh, and they are dead to it, so that their life is in the spirit, and they both live and walk in the spirit, because Christ lives in them, and they live and act meerly from Christ ; Saints in Christ are branches in the Vine ; And if Christ be the root then holinesse will be the fruit ; for no other fruit can grow from that roote.

The demonstration of this truth may be found in the particulars following, the first demonstration is this ;

That it is Gods designe from eternity, that such as are united to Christ, should be made new creatures in Christ, that Christ should worke holinesse in Saints, and that Saints should worke holily, as created unto holinesse in Christ For prooffe to this take that full place of Scripture in *Ephe. 2. 10* *For we are his workmanship created in Christ Jesus unto good workes which God hath before ordained that we should walke in them.* In the foregoing verses, he tells us that we are saved meerly of grace, and though God makes faith the hand to lay hold upon this free-grace of his in Christ ; yet that faith is the free gift of God, as well as Christ which faith layes hold on, & so wrappes up all salvation in free-grace, and in verse 9. excludes workes wholly upon that account ; But now least the wicked naturall heart of man should conclude thus, my salvation is onely upon free-grace, good workes addes nothing to it, therefore as my salvation is left to Christ so my conversation is left to my self, If I beleeve in Christ for to be saved, I may live as I list. I say to answer this sinfull, arguing of our naturall hearts, the Holy Ghost tells us that though holinesse and good workes are not under the account of justification, yet that the conversation of Saints in truth is as purely out of their owne hands as their justification is, for saith the Text, *We are his workmanship (that is Gods) created in Christ Jesus unto good workes ; which God hath before ordained that we should walk in them.* The holy Ghost speakes me-thinkes very fully to this truth in this place, that it is ordained and decreed by God from all eternity, that such as are saved by Christ should be sanctified in Christ ; as it was the designe of God from all eternity to save soules meerly of his grace through Christ, so is it the same designe of God to sanctifie every soul whom he saves through Christ, now this is the decree of God, that if any man be in Christ, and Christ be his justification, that Christ shall be in

in him and his sanctification; so that if any man be in Christ, he is a new creature; for the one is as fully the design & desire of the free-grace of God as the other; holinesse it is the worke of God, committed (as I may say) to the hands of Christ. The same Apostle tels us *That Christ is made to us of God, wisdom, righteousness, sanctification, & redemption.* And God carries on this decree of his, when he calls a soule to lye in his bosome, and to have communion with himselfe through the Lord Christ. The Apostle makes it an argument in *1 Thes. 4. 7.* *For God hath not called us unto uncleannesse but unto holinesse.* His busines in the fore-going verses is to exhort them to holinesse, and to avoid the lusts and concupiscence of the Gentiles; which saith he, knew not God, and makes this the argument to his exhortation; for God hath called us to holinesse, God hath united us to Christ, and in that union he hath decreed that we shall be sanctified as well as saved, so that to me this is a full demonstration, that if any man be truly in Christ he is a new creature; for this is the decree of God from all eternity, and shall abide to all eternity.

A second demonstration of this truth may be this; That the teachings of Christ in those that are truly taught by him, is to put off the olde man which is corrupt, according to the deceitfull lusts of the flesh, and to put on the new man, which is to be renewed in the spirit of their minds, after the image of God in righteousness and true holinesse. The prooffe of this doth appeare in *Ephes. 4. 20, 21, 22, 23, 24.* *But you have not so learned Christ. If so be that you have heard him and have been taught by him, as the truth is in Jesus; That yee put off concerning the former conversation the olde man, which is corrupt according to the deceitfull lusts of the flesh, and be renewed in the spirit of your minds; and that you put on the new man, which after God is created in righteousness & true holinesse.*

By this Scripture it appeares, that such soules as have learned Christ, and truths as they are in Jesus, they are thereby renewed in the spirit of their mindes, so as that the olde man which is after the flesh is put off, and the new man put on, which is after God created in righteousness and true holinesse. Christ teacheth with power, & his teachings make a change from flesh to spirit, & from the carnall conversation of the old man to the image of God in the Spirit, according to righteousness and holinesse. Christ he renews the mind and the conversation; when he teacheth,

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his teachings reacheth the internals; the roote receives life from him, so that the fruit is the image of God in righteousness and true holiness; not a bare formall professed holiness, but a true holiness, that is holiness in truth, which is in Christ the truth it selfe; so that the demonstration is full; Christ and the new creature alwayes goe together; but as if the Apostle had said, there may be many formall, carnall wretches that may professe Christ and lay claime to him; but this is a standing truth, they have not been taught truths as they are in Jesus, and for their formality and carnality, they have that from the old man what ever they professe of Christ; for sure I am they have not so learned Christ; his teachings are spirituall, and his renewings are in the minde, which makes the image of God in righteousness and true holiness in the conversation, not only a naked professed holiness, for if Christ, then the new creature.

A third Demonstration may be this; That God is light, and in him is no darknesse, so that whoever hath fellowship with God and Christ, walketh in the light as God is light; for proof of this take a Scripture or two, 1 John 1: 5, 6. *This is the message which we have heard of him, and declare unto you that God is light, & in him is no darknesse at all. If we say that we have fellowship with him, and walke in darknesse, we lye and know not the truth.*

This is the message which the holy Ghost brings, that God is infinitely light and purity in himselfe, and if any man have union with him, he walkes in the light; and if he walke in the darke, and professe union with God and Christ, he lyeth, and the truth is not in him. Now by light and darknesse often in Scripture-language is meant the old and the new man: the regenerate, and the unregenerate man. As in that Scripture; *The night is farre spent, & the day is at hand, walk as children of the day, or children of the light.* Children of the Gospel, such as Christ by his Spirit hath taken possession of; this Gospel-light the Spirit of God teaching, it teacheth to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world. God is this light in himselfe, and he makes this light where ever he dwels; that soule which truly hath God, hath this light. and that soule which acts from God, acts from this light. Now sayes the holy Ghost, it is a lye for you to say you live in God, and God in you, and yet walke

walke carnally as doe others. Sayes God in the Psalmes, *I am not such a one as thy selfe. Where there is union betweene God and a soule God is not brought over to the soule, but the soule to God.* If any soule owneth union with me, sayes God, know that I am light, and in me is no darkenesse; so as I overcome the darknesse of dark soules, which have fellowship with me by my light. I finde all soules in darkoesse, but I keep no soule in darknesse. I finde every sinner in his blood, but I purge as well as pardon. It is true regeneration is not in every soule alike for measure and degree; but God leaves no soule as he finds it, his light is alwayes expelling darkenesse; the olde man dyeth daily, and so is the new man renewed, Christ that stronger man so soon as ever he possesseth a soule, sets upon that worke of casting out the strong man of sinne; and as he told *Paul*, so he tels and makes it good to every Saint, my grace shall be sufficient for you, sin shall not reigne in your mortall bodies. Christs presence is manifested by his power, where he lives, sin must dye, so that sin, Satan, and the soule shall know it. You shall know (saith Christ) if you be in me I will make you new creatures. It shall be your meate and drinke to doe my will, as it was mine to doe my Fathers, and my commands shall be sweet to you as the honey and the honey-comb; my yoke shall be easie, and my burthen light to you, 1 *John* 2.29. *If you know that he is righteous, you know that every one that doth righteousness is borne of him.* This is the effects of union with God and Christ, God in Christ, to doe righteousness that is, to walke in the light as he is light, to walk by his light the light of his Spirit, which doth both teach and lead Saints into all the will, worke, and wayes of God; So that this Demonstration doth farther cleare the truth, that who ever are in Christ they are new creatures. Christ and the new creature are inseperable, & they alwayes goe together.

A fourth Demonstration may be this, that such as are truly Saints in union with Christ, they have all their life from him; their buddings forth is from the sap which they receive from the Lord Christ; we may receive this truth from our Saviour himself in *John* 15. 5. *I am the vine, yee are the branches: he that abideth in me, and I in him the same bringeth forth much fruit; for without me you can do nothing.* Now if this be truth, which none but the spirit of untruth can deny, then I argue thus from hence. That if Saints be

be in union with Christ, as the branches are in the Vine, and have all their sap and life from Christ, then the life, and actions of life in Saints, must all beare the image of Christ: in nature like begets like; that which is begotten, is like that which doth beget, as we see in the bringing forth of all creatures: so is it with the new creature, Christ he begets it; and the begotten is Christ, so that the new creature is Christ in the soule, As that Text. *Know you not that Christ is in you, except you be reprobates? And ye are the temple of the holy Ghost.* And if this be granted, we that Christ begets after his owne image then none with colour of reason can deny that whoever is in Christ is a new creature; for whoever is in Christ is as the branch in the Vine. He is not his own, but the rootes, his life and his fruit is not his own but the rootes; for if the branch be sepeate from the root, it hath neither life nor fruit; well then, if in union with Christ we are not our own but Christs, and our fruit not our owne, but the fruit of Christ, then tell me how can any man be in Christ and not a new creature; is Christ a dead Christ in any soule? No, he is not only a living Christ in every soule united to him. but he is the life, and putteth forth all the effects of life in such soules; then if Christ be all, that all must be Christ, and whoever is in Christ they are new creatures, so that Christ and the new creature is inseparable.

Take this fifth and last Demonstration; That where ever Christ is, he is chiefe in command, Lord Paramount, he rules and governs whatever soule he lives in. Now the Scepter of Christ is a Scepter of holines and righteousness; where Christ is King, his love makes laws, and his Spirit gives light and life. Christs subjects they are a willing people in the day of his power. The powrings forth of his Spirit makes his will their will, so that to all his will they are a willing people; then surely where the power of Christ over-powers any soule, that soule acts by the power of Christ in him, and must therefore act according to the will of Christ who gives the power, and that will and work is the new creature in such a soul. The power of Christ in soules is sutable to his own walking on earth. *I come to doe thy will O Father,* sayes Christ: so when he overpowers any soule, the effect of his powerfull presence is to frame such a soul in obeysance to the will of God. One text tells us, *he that is borne of God sinnes not.* So much of the regenerate part

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part that is in any man, so much that man is above the committing of sin : and we find the Apostle *Paul* distinguishing between a law in his members and a law in his minde, and he thanks God through *Jesus Christ*, that with the minde he served the law of God, though with the flesh the law of sin. The Lord *Christ* he ruled and governed in the mind of *Paul*, and he doth acknowledge it : for he thanks God through *Jesus Christ*, he served the law of God with his minde, and so beares witness to this truth, that where *Christ* commands and governes, there Gods law is obeyed. And the same Apostle in the next chapter, *Rom. 8. 2.* For the law of the Spirit of life in *Christ Jesus* hath made me free from the law of sin and death. As if he had said I was in bondage under the law of sin in the condemning and the reigning power if it, till *Christ* came to command in my soul by his Spirit, and then I found deliverance, so that now I can say, *It is not I, but Christ that lives in me.* The old man, the law of sin, was in command till *Christ* came, but now we that were sometimes darknesse are made light in the Lord, and that light is the light of life : and the love of *Christ* shed abroad in our hearts is both root and strength to a new life. So the same Apostle ; *I can doe all things through Christ that strengthens me.* Though the new creature be a work too hard for my flesh, yet it is not too hard for *Christ* in the Spirit. Nay, it is the certaine, and the constant worke of the Lord *Jesus* to make the new creature. He is made to us of God Sanctification as truly as Redemption: so this is an undeniable truth ; That if any man be in *Christ* he is a new creature.

In this meditation there is much to informe us, exceeding usefull for a christians knowledge.

As first, it informes all of the holinesse and purity of God, That though his grace cull pittie and pardon the worst of sinners, yet his purity will imbrace no soule but in *Christ* : and in *Christ* he makes them new creatures. The Lord *Christ* himselfe tels us in one Text, *That no man cometh to the Father but by him.* And this Text tels us *That if any man be in Christ he is a new creature* : So that such soules as come and lye down in the bosome of God, come through *Christ* in whom they are made new creatures, as God in himselfe is that perfection to whom there can be no addition ; so he is that perfect purity which cannot have communion with any impure

pure thing; God is that light which discovers all darknesse, and that fire which burneth up all drosse, so that if filth approach his presence, his light discovers it, it cannot be hid from him; all thoughts and things are alwayes naked before his presence, and his fire consumes it; for God out of Christ is a consuming fire; truly he knows not God which saith in his heart, that God and *Belial* may live together. Our God is a God of glory, and the glorious God; he is not a God which hath eyes and seeth not, eares and heareth not, hands and handleth not; *exclude sin, and then there is nothing, he is not*; he is the al' of all, the first, the fountaine, and the fulnesse of all, but sinne, so that God is so infinitely pure, that he is all but what is impure; he is pure in the fountaine, and the fountaine of purity. Purity flowes only from God, and that only returnes to God; nothing but purity can dwell in God, for God is pure.

And if thus, then secondly this informes us of the riches of Gods free-grace, which hath not only given us a justifying, but also a sanctifying Jesus. That Christ should not only deliver his Elect from the condemning power, but also from the reigning power of sin; not only deliver from the justice of God in satisfying Justice for them, but so carrying them in his own righteousness, into the bosom of God, where he biddeth them all *eat my my beloved, feed abundantly and be satisfied*. A Saints life is bound up in God, and his blessedness is to have communion with God. Now considering the purity of God, and the impurity of fallen man; if free-grace had not made Christ our way, and our Sanctification as our Redemption, we could never have been blessed in communion with God. If the bosome of God be a place of rest? If the love of God be the foode of eternal life? If that glory at Gods right hand be more exceeding and eternall weight of glory? Oh then what riches is that riches of free-grace which hath given all this freely, and Jesus Christ in whom we have these and all the fulnesse of glory, not only freely, but full, and that to all eternity. If this be the fruit of grace, then surely it must be rich & glorious grace, the fountaine must needs be precious, the streames are so full of glory. If we be saved, sanctified and glorified meerely by grace, then it must be rich grace that gives forth so richly to all eternity.

Thirdly, this informes us of the sad and miserable condition
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of prophane carnall wretches ; the fruit of such lives tells us plainly that Christ is none of their root. The fruits of darknesse are discovered by the light, but cannot be the proceeding or issue of the light. The flesh hath works as proper to it, and floweth as naturally from it, as any the Spirit hath. And the Apostle *Paul* in *Rom.* 8. 5, 6, 7, 8. *Eph.* 5. 8, 9. *Gal.* 5. 17. to the end, doth discover both the rootes and the fruits of flesh and Spirit, which are as clearly to be distinguished between as light and darknesse, and is in no nearer union then the seed of the Serpent and the seed of the woman. *If any man be in Christ he is a new creature, old things are passed away, behold all things are become new.* Truly this is but sad tidings for such poor souls that are yet old creatures, not yet renewed in the spirit of their minds. It speaks very loud and plainly to them that they are not yet united to Christ ; for were they in him, he would soon make them new creatures. The Apostle *Paul* in *Ephes.* 4. 17, 18, 19. speaking of the Gentiles : *Walking in the vanity of their minds, having their understandings darkned, being alienated from the life of God through the ignorance and blindness of their hearts, who being past feeling, had given themselves over unto all lasciviousnesse, to work all uncleannesse with greedinesse.* In v. 20. *But ye have not so learned Christ.* As if he had said, such a life as that is the proper fruit of a naturall condition a man out of Christ, for Christ he teacheth no such things : But on the contrary, as in v. 22, 23, 24. of that Chapter ; Christ he teacheth, *To put off, concerning the former conversation, the old man which is corrupt according to the deceitfull lusts, and to be renewed in the spirit of our minds, and to put on the new man, which after God is created in righteousness and true holines.* It is sad indeed for poor soules to gather that which sinne and Sathan is the roote, and to please it selfe with that which is sweet only to the pallat, but bitter in the belly, and carries a curse with it wherever it goes. Now this is the sad condition of Christlesse soules, such poore wretches as have given over themselves to worke all uncleannesse with greedinesse ; these poor souls *walk according to the course of the world, and the power of the Prince of the Aire, the spirit that now worketh in the children of disobedience, fulfilling the lusts and the desires of the flesh,* *Ephes.* 2. 2, 3. And if this be not a miserable condition, I know not what can make up misery. As it is the blessing of Heaven to live in Christ,
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and Christ in us : so it is the misery of Hell upon earth to be fulfilling lusts and the desires of the flesh, in which the poore soul is ruled by the Prince of the aire, led captive by Sathan at his will. This is the sad condition of prophane, carnall, Christ-lesse soules, such as are not new creatures ; *For if any man be in Christ he is a new creature.*

Fourthly, This informes us of the desperate wickednesse and hypocrisie of those wretches, which with their lips lay claime to Christ and free-grace, and yet are not new creatures : but make a profession of Christ to be a protection & covering of the old man in them ; this is the growing and thriving sinne of these last and evill times which we are fallen into. If the single witness of the lip may be taken, Christ had never more followers then in these our dayes : but this is a truth so precious and of so great a consequence, that it well deserveth two witnesses, I meane the life as well as the lip. Our Saviour tells us at the time of his being upon earth, of many belly, and eye followers ; that he had such as followed him for the loaves, and to see the miracles that he did. But for lip followers of Christ, I believe our present age out-strips all that went before it : and as the Lord Christ did discover the hypocrisie that was in the former, so doe I verily believe he will this generall profession of him in our dayes. God hath gone a great way in this worke already, and I verily believe the earth-quake we are in will not cease till God hath perfected this good work he hath begun ; men deceive themselves when they entitle their wickednesse to Christ, he is too bright a glory to be vail'd over, and too clear a light to be deceived by any darknesse ; profession cannot d zell the eyes of perfection. Christ is perfect, and can discern and discover the secret hypocrisie of the heart ; mans eyes may be deceived with a bare profession, but when Christ is intitled to a lye, as the God of truth ; he is engaged to discharge himselfe of those branches which are only in him by profession, and so leave them to a withering state, as being without the sap of life : And that I think is the meaning of our Saviour in *Joh. 15. 2. Every branch in me* (meaning Christ) *that beareth not fruit, he* (meaning God) *taketh away.* That is, Christ hath many which profess him, and bring not forth the fruit of union with him, which is the new creature, and them (God to clear up his own power and purity) takes

takes away, as if the Lord had said, the evill heart of man thinkes to hide the old man of sinne under a profession of me; but if you looke into the fruits and lives of such men, you will find them only branches in profession, which in the fittest time for lifting up the power and purity of God, God will take away, and Christ will discharge himselfe of them.

The holy Ghost methinks is very full to this purpose, in 1 Cor. chap. 3. *vers. 11, 12, 13. For other foundation can no man lay then that is laid, which is Christ.*

Now if any man build on this foundation, gold, silver, precious stone, wood, hay, stubble.

Every mans workes shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans worke of what sort it is.

Every man would be saved, and there is no foundation which is or can be laid but Christ; this is a generall rule.

Now upon the foundation some lay gold and precious stones; others lay wood, hay, and stubble; the former have Christ in truth, the latter only in profession.

But Christ he deales with all alike, he is resolved to make all manifest, and therefore he brings all to the fire, by which gold appeares to be gold, and silver to be silver, and precious stones to be such, because they abide the fire. And this fire makes wood, hay, and stubble to appeare to be such, because the fire consumeth them.

If wee understand here by fire, the fire of affliction and persecution, why under that sence the truth will stand firme, for such as have not learned truths as they are in Jesus, will deny truths and Jesus too if affliction come.

Unsound profession is soone burnt up in the fire of perfection; it is too hot a fire for wood, hay, or stubble to contend with. Wood may last longer then hay, or stubble; but all the time it lasts it consumes; It is not like gold and silver that is refined and made more pure then it was before it came into the fire. Not like that seede which had only the shallow rooting of profession, that withered so soone as the scorching beames of the Sunne came upon it.

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The Apostle had more then naked profession, *Rom.* Chapter 8. the latter end, when under this fire of persecution. *Killed all the day long, and counted as sheepe for the slaughter;* Yet he professed in all his sufferings, *He was more then a Conquerour through Christ that loved him.*

Hee was true gold indeed, that was a gaine by this fire: and what ever is but bare profession will soone consume when it commeth to this fire. And truly God is now shaking not only the Earth but the Heavens also; not only carnall wretches but even all professors, and this shaking will shake off all that are not one with Christ. This shaking is that those which cannot be shaken may appeare to remaine.

But I rather thinke by fire here is meant the fire of the Spirit, those bright beames of the glorious presence of GOD. As if the LORD should say; You wood, hay, and stubble, that build by profession upon my Christ, and deceive the World by your formes, empty of the power of Godlinesse, you shall know that Christ is the only and proper foundation for gold, silver, and precious stones to build upon: And I am resolved to make a discovery of the difference between them and you. I will powre out my Spirit, and that precious fire will enflame their love and your hatred to Christ, Saints, and truth. That light shall try and discover your darkenesse; for till that light appeares, your darkenesse will be taken for light: but when that light doth appeare, it will discover your darkenesse in hating the light.

Bare formall profession is so true an enemy to nothing as to spirituall light, and an empty forme enraged against nothing more then the power of godlinesse; and therefore God makes tryall of all professing and professors by the pownings forth of his Spirit.

Truly if God did not looke that such as worship him should worship him in Spirit and truth, he might have worshippers all the world over. If the Spirit and power of godlinesse were not the distinguishing character between professors. Christ would have all to follow him, and Saints and truth none to oppose them: but when the Spirit of truth gathers up Saints into truths

as they are in Jesus, above this or the other naked forme, and into the power of godlinesse, bringing forth the fruits of holinesse; then not only carnall wretches, but also naked formall professors rise up against them, and thus by this fire of the Spirit God doth discover all professors that build upon this foundation the Lord Jesus, whether they be gold, silver, and precious stones, or whether they be wood, hay, or stubble, by their abiding or consuming. Truly, formes or no formes can give no good testimony to this new creature I Judge of form and no form, as the Apostle of circumcision and uncircumcision, that they avail nothing but the new creature: And I believe as the power of godlinesse shall encrease, the contentings in the world about formes will decrease; that I am troubled at is this, when men are rigidly zealous for formes; yet then negligent of the power of godlinesse in themselves, and opposite to it in others, especially if they differ in formes, which makes it evidently to appeare, that their forme is their God, and they have no God but forme.

And on the other side it is as sad, if not more sad, to behold such as pretend to higher communion with God then others have which walke in the use of formes, and yet in their lives as loose, as vaine, and as empty of God as those which have nothing but forme.

That I contend for is the power of godlinesse, and I would all the contentions in the world were swallowed up in this, namely who should live up most of Christ, to exceede each other in the power of godlinesse; this contention would kill none but our lusts; love to Christ, Saints, and truths would live indeed, and 'twould be our life to live in this love.

But there is another sort of people in the world which this truth informes us of, that is such as talke much of the grace of God, and yet turne that grace into wantonnesse; such wretches did never spiritually understand this Text, *That who ever is in Christ is a new creature*. Nor doe they consider how they engage the purity of Christ to discover their impurity. The Apostle Paul in Rom. 6. makes it matter of abhorrency to continue in sin, upon this consideration, because grace did abound in God, and truly God doth more abhorre to own them under a notion of grace; be not deceived, God is not mocked, he will make his word appear
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truth against all the wretches in the world, they shall know that such as are in Christ they are new creatures.

I have heard it reported, that there be some which deny the Scriptures; That which is understood by the titles of the old & new Testament to be the word of God. I can say no such thing knowingly; but sure I am, that many thousands which acknowledge it with their lips, deny it with their lives, and that in this one Text; *That if any man be in Christ he is a new creature*; for they will lay claime to the one, and deny the other; talke of their interest in saving grace, but deny his sanctifying grace. Such wretches as these bring an ill report upon the Gospel of Christ, and the Christ of the Gospel. The Gospel of Christ it is glad tidings, being the proclaiming of Christ crucified, as the gift of free-grace for poore sinners.

Now when such as hate to be reformed talke of the free-grace of God, they put dishonour upon it, and a stumbling block before weake Christians; It makes them stagger at grace to see grace-lesse men professe it; and grace in truth hath harder thoughts of many, and is lesse esteemed of because of this false profession of grace, and I feare me it makes poor legall soules to make a God of their duties, when they see these vilde creatures to abuse the grace of God. I know not what is more vilde then this, to live in sin under a profession of grace; These are feared consciences indeed, that can sin and name it grace, and then call the God of truth to witnesse to that lye; nay to make God himselve a lyar; for he saith whoever is in Christ is a new creature; but they say they are in Christ, and yet are hold creatures. God will unmaske this hypocrisie, and prove himselve the God of truth. Christ hath no fellowship with the unfruitfull workes of darknesse; such as are in Christ, their fellowship is with the Father & with the Son; such as have fellowship with Christ are those that live in Christ, and Christ in them, that live by the faith of the Sonne of God, and in the Spirit of the holy God, so that they are changed into the image of God. This is the new creature the gracious soule indeed; such as have the power of godlines in their lives. *It is not every one that saith Lord, Lord, shall enter into the Kingdom of heaven, but he that knoweth my Fathers will & doth it* (saith Christ.) 'Tis grace in truth and act that consists with

union and communion with Christ; if in Christ then a new creature; and all profession of grace without the new creature, will appeare our own fancy of grace, and not the grace of God in truth, for that alwayes produceth the new man: *If any man be in Christ he is a new creature.*

Lastly, This informes Saints indeed of their duty and privilege; for truly it is both, and it is this; That we live to no other end, but to live up Christ who is our life: and if Christ be our life, then we are new creatures, and the life of the new creature is to live up Christ which is its life. Children of the day should walke as such, in the light of the Lord, in the power and might of his Spirit. It is the Apostles exhortation, in *Gal. 5. 25. If we live in the Spirit, let us also walke in the Spirit.* As if he had said, it is not only our businesse as Saints to live in the joyes of God, but also to live up the God of our joyes; not only to live upon God in the Spirit, but to walke with God in the Spirit: that is, in the fruits of the Spirit; for that is the Apostles subject in the verses just before this. Christ is a living Christ, he appears where ever he is. The Apostle *James* in his 2. Chap. *vers. 17.* tels us, *that faith without works is dead.* That is, I know not that you believe in Christ if you shew not the fruits of faith; for I know Christ is a living Christ, and if you live in him, then he will appear in your life. It is the life of those which live in Christ, to declare Christ to be their life in living him up. A Saints glory lyeth in this. that Christ is his life, and therefore counts it his only businesse to advance the glory of Christ which is his life and his glory. *Whom have I in heaven but thee,* sayes the Prophet *David,* and *I have none in earth in comparison of thee.* So sayes a Saint in truth, when I come to heaven God is all my glory, now I am on earth God is all my glory; I have no other to glory in, and no other glory to lift up but God and Christ, and God in Christ, the free-grace of God making Christ to be wisdom, righteousness, sanctification, and redemption to me, to be my all, and all I am to be his; this is a Saints glory here, and to all eternity & the declaring this in his life is all his businesse upon earth. The Apostle *Paul,* *1 Cor. 15. 10.* Tels us this, *By the grace of God I am what I am.* He had all his life from grace; so it is with every true believer, grace in God is the fountaine of his life, and that grace shed.

shed in his heart makes all the motions & actions of life, therefore this conclusion flows naturally from it, that it is the only end and businesse of a Saints life to live up the free-grace of God, and Jesus Christ the gift of his grace: And the same Apostle in *Gal. 2. 20.* tells us *he is crucified with Christ; nevertheless I live yet not I, but Christ in me.* As if he had said, I am crucified with Christ to sinne, world and selfe, and yet I live (but it is not to that which I am crucified to in Christ, but to Christ) for he is my life and all my businesse in the world is to live up him. I am dead to all but Christ, and what life you see in me, it is not my selfe, but Christ in me, not the olde, but the new creature. The Apostle in *Phil. 1. 21.* *For me to live is Christ:* In all my life my businesse is to live up Christ. This is generall; what doe you meane by living up Christ?

I meane this to be nothing, to doe nothing, nor desire any thing, but in all which the glory of Christ may be lifted up, in the beauty of holinesse, and the power of godlinesse. 1. That the name of the holy God may plainly appeare in all we be, doe, or desire to doe; that in all we are, Holinesse to the Lord may be written upon it. But this is yet something in the darke. Why then more particularly; He that lives up Christ, must be single in his heart to Christ, the profession of his lips must have its commission from the singlenesse and sincerity of his heart. Christ begets his owne image; it must be Christ within which truly makes Christ without. The more Christ is in any soule, the lesse selfe is there, and the lesse selfe, the more singlenesse of soule, and it is the want of this that makes so much profession of godlinesse, without the power of it in the world. It is easie to talke and professe up a Christ, but it is very hard to live up a Christ, and follow him where ever he goes; and the reason is this, because the soule must be single, it must be an unselfed soule that will follow Christ.

The young man in the Gospel found this a hard thing to sell all, and to be unselfed for to follow Christ; truly this singlenesse of heart is the rarest thing in the world to be found in these days, and it makes me feare indeed, that notwithstanding all the large profession of our dayes, there is but very little of the power of godlinesse of this living up the Lord Christ in truth; and as singlenesse of heart, so lowlinesse and meeknesse, Learn of me (sayes

Christ) for *I am lowly and meeke*. Who ever lives up a Christ must be lowly and meeke; the proud man G O D abhors, and truly he knows that God abhorres pride in all, but most in himselfe, for by knowing G O D he comes to know himselfe, and there findes no cause to be lifted up, but to be abased. Selfe and Christ are contrarieties, both cannot be lifted up at once, so that the proud man which lifts up himselfe, cannot lift up Christ; the proud mans businesse is to hold out himselfe to the world not Christ.

Pride lifts up it selfe above all others, and cannot endure that any other should be lifted up above it; therefore the proud man can never live up Christ, because he that truly lives up Christ, must not only make him uppermost but all. Christ also owns meeknesse as an Embleme of himselfe; *I am meeke* (saith Christ) and when any soule is most meeke, it is most like me; this is the constant Associate to a lowly soules meekenesse, they goe hand in hand together, and Christ goes with them both, and where ever they goe they speake Christ to be present. It is the meeke soule that lives up Christ the Lambe of G O D; Christ had some followers that called for fire from Heaven to revenge themselves: But our Saviour rebukes them, and tels them they know not what spirit they were of. As if he had said, you doe not in this follow me, my Spirit is meeke, but your spirits evill in this. If you will live like your Master, and live up your Master, you must be lowly and meeke. Christ in this reproofe speakes to the fiery spirits in all ages; what is written is written for our instruction, the more heate in the flesh, the lesse of the fire of the Spirit; the more cruelty, the lesse Christ. Meekenesse and Temperance are the fruits of the Spirit of G O D, *Gal. 5. 23*. And surely that soule lives most of Christ, that lives most in the spirit.

Againe, To live up Christ is to be doing good to the soules and bodies of all we meete with, as Christ did, and as his word exhorts us, *doe good to all men*. A Saint should have no eye of revenge to see evill withall; but to render good for evill; his eye should be to watch over soules and bodies for good, to watch over soules where and when he may drop in information, exhortation, brotherly reproofe and consolation, when to cut dead flesh,

flesh, and when to binde up greene wounds, and be ready to all this, to tell forth its experiences of G O D to others; a Saint should so live up Christ, that where ever he comes, those soules he meetes with may blesse G O D for him, and that of G O D which they learn by him. A Saint should be a living monument of Christ, in whom may be beheld a Christ crucified in a soul, crucified to sinne, selfe, and world, and a Christ crucified in a soule risen with Christ; *Seeking those things which are above, where Christ sitteth on the right hand of G O D. Having its affections on things above, and not on things on the earth,* Col. 3. 1, 2 As Christ, so Saints in the world have no other businesse but to doe the will of their Heavenly Father.

Now truly the consideration of this may well put all Saints upon that great work of selfe-examination; We are apt enough to see a mote in our brothers eye, when we overlooke the beame that is in our owne; But it is the onely businesse of every Saint to live up Christ; then it is worth the looking into our lives how much of Christ we can finde there, what singlenesse of soule is in us to all the wayes, will, and worke of Christ, whether we follow Christ for love, or for the loaves? For what he is, or for what he gives? Whether it be his love that constraines us to deny ungodlinesse and worldly lusts; or whether feare of Hell, shame or punishment, stops the eager pursuite, and stops the practise of sinne? Or whether our profession of godlinesse, under what forme soever, be to lift up Christ or selfe? Whether if Heaven and Sinne might goe together, we would not rather have sin live in our soules then Christ? Whether that the profession of godlinesse which we seem so much to delight in, be not a burthen to us in the power and life of it? Whether that day in which Christ is most, and selfe least in our soules, be best to the soules content? Whether it be the soules desire & petition at the throne of grace to be unselft in every thing, and that Christ may be all in all? whether the soul doth indeed count that a lost day, hour, or momest, in which he doth not in some measure lift up Christ, and declare the in-dwelling of Christ in his soule, by the out-goings of Christ in his life. It is worthy a soules examination, how the olde man dyeth, and the new man is renewed in him day by day, how pride and passion

is brought under the feete of Christ in our soules, how through Christ that loves us, we are more then conquerours over sin and selfe by the love of Christ, that conquers them in us, and enableth us by his love to live like conquerours, rejoycing and glorying in the free-grace of our God, the new creature is Christ in truth, and truths as they are in Jesus; godlinesse in power, and the power of godlinesse, holinesse in its beauty: and the beauty of holinesse; God in the Spirit, and the Spirit of God; heavenly mindednesse, and a mind in heaven; it is living and walking in the Spirit; it is a soule united to Christ, Christ in it, and it in Christ; Therefore if any man be in Christ he is a new Creature.

CHAP. X.

Eccles. Chap. 1. vers. 14.

Vanity and vexation of spirit compasseth all things under the sun.

I have seene all the works that are done under the Sun, and behold all is vanity and vexation of spirit.



HIS Scripture is the testimony of the Wise man concerning all things under the Sunne, and it is so upon seeing and trying all these things. In the verse before this he tels us, he gave his heart to seeke; and to search out by wisdom concerning the things that are done under heaven. He hath attained the beholding of what he gave his heart to seeke; so that both seeking and seeing in wisdom, he findes all to be vanity and vexation of spirit. The vanity of the whole creation is the subject matter of all his booke. He begins it thus in this first Chap. and 2. vers. *Vanity of vanities* (saith the Preacher) *Vanity of vanities, all is vanity.* His heart is so full of the matter, that he doubles the sentence

sentence, and as he begins with it in the generall, so in his whole booke he follows the same subject in the particulars of it, & concludes his booke with the same generall, in *Chap. 13. vers. 8. Vanity of vanities* (saith the Preacher) *all is vanity*. The Psalmist in *Psal. 144. vers. 4.* Bears witness to this truth in the top-branch of all the creation; Man (saith he) is like to vanity; and he proves it; *for his dayes are as a shadow that passeth away*. And in *Psal. 62. 9.* takes in men of high and low degree in the proove of this generall truth; *Surely men of low degrees are vanity, and men of high degree are a lye*; to be laid in the ballance, they are altogether lighter then vanity; the vanity of the creature is a subject well worthy the study of a wise Christian, and truly none but Christ our wisdome can give us light into this vanity, for method sake we will draw out one generall truth which I thinke is visible in this Scripture.

That upon true discovery and knowledge of all things under the Sun, we shall finde them vanity and vexation of spirit. For the proof of this truth let us search the Scripture and our owne experience, the wise man to prove this truth, begins with man in his labour, *Chap. 1. 3, 4. What profit hath a man of all his labour under the Sunne*; *for he stayes not to keepe any fruit of his labour*; *but passeth away*; *one generation goeth, and another cometh*, So in *Chap. 2. vers. 22, 23. Man reapeth no content from all his labours under the sunne*. They fill him full of sorrow, travell, and griefe, and at last he cannot lye downe and rest in them. They are a bed of thorns, unfit for rest; yea when the poor creature comes to lye down indeed, and sleep that sleep of death, it finds no rest in all its labours under the Sun of what kind soever. So in *Chap. 1. 6, 9. 17, 18, 19. verses*. He tells us mans labour under these vanities is so great, that he cannot utter it, and that without any satisfaction, though what is persued be enjoyed. For though the eye see, yet it is not satisfied with seeing: and though the ear doe hear, yet it is not filled with hearing. The creature can never give so long, and so much, till that which receives from it saith it is enough; though it give objects to the eye, yet the eye wants more objects then it can give: and though it offers to fill the ear, yet the eare is not filled with all that it can give; there is no new thing under the Sun, but that which hath been shall be, and that which

which is done, is that which shall be done : So that though I give my heart to know all things, wisdom madnesse, and folly, yet I find nothing now in them. And instead of content in all this variety of knowledge, I found vexation of spirit ; for I will tell you the best, and then judge you the rest. In much wisdom is much griefe, and he that increaseth knowledge increaseth sorrow. And if this be the best of the best, who can tell what is the worst of the worst ; he comes to particulars in Chap. 2 verse. 1. he intends to prove his heart with mirth, and the enjoying of pleasure : and in the proving, his heart doth experience those things, and findes them vanity, and behold This also is vanity ; *vers. 2. I said of laughter that is madnesse, and of mirth, what doeth it.* 1. It doth not satisfie, therefore it is vanity. So in *vers. 4.* and so forward, he tels us ; *That he made him great workes and buildings, planted vineyards, made Gardens and Orchards, planted trees in them of all kindes of fruits, got him servants and maidens, servants borne in his house, so that he had great possessions of great and small Castell above all that were in Ierusalem before him. He likewise gathered up silver and gold and got men-singers and women-singers, with the delights of the sonnes of men, as musicke-instruments. & that of all sorts, so that he was greater then all that was before him in Ierusalem.* And in *vers. 10.* He gave out his heart to take joy in all this, and kept not his eyes from any thing that they desired. But in *vers. 11.* he gives in this report of all this fulnesse, and his full experience of it. *Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe : And behold all was vanity and vexation of spirit, and there was no profit under the sunne.*

I cannot imagine a fuller prooffe then this Scripture, here is wisdom possessing, and trying all things under the Sunne, and findes no profit in any, or all of them. 1. They yeelded no return of benefit to his labours, there was more sorrow and travell then enjoyment ; nay not only no profit, but vanity and vexation of spirit in all ; yet he tels us, *He possessed more then all that went before him, and none that cometh after him should exceede him ;* For (saith he) *what can the man doe that cometh after the King.* He may not thinke to graspe more of the world then I have done ? and when he hath all, he hath but so much vanity, and with it vexation of spirit. The wiseman gives an instance of this vanity in Chap. 4.

vers.

vers. 8. There is one alone, and there is not a second; yea, he hath neither childe nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches, neither saith he, for whom doe I labour, or bereave my self of good? This is also vanity, yea, it is a fore travell. As if he had said, I will make you judge of all the labours of man in the things of the world; for looke upon a man that spends all his time in labour after the world, he encreaseth daily in riches, but not in content; he is not the more at ease for the more he possesseth; but more creature he hath, the more desire and travell encreaseth. Nay (saith he) this is a great vanity, he doth all this to encrease his labour, of which there is no end; though he have no satisfaction in his riches, nor any to leave them to, he is like the barren womb that is never satisfied, nor bringeth forth any to be satisfied after it. Man may find creature to love, and vanity enough in the world to possesse, but in all his love shal be lost, and shall not finde satisfaction in any abundance under the Sun, Ch. 5. v. 10. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with encrease: this also is vanity. And if vaine man should gather up a content (as he thinketh) in these vaine things; so that with the foole in the Gospel, he bids his soul take ease, he hath goods laid up for many yeares; yet the Wise man saith, joy and laughter, is shall be as the crackeling of thornes under a pot, this also is vanity. Chap. 7. vers. 6. So he telleth us that in respect of the world, men and beasts dye alike; Chap. 3. vers. 19, 20. For that which befalleth the sonnes of men, befalleth beasts, even one thing befalleth them; as the one dyeth, so dyeth the other, all goe unto one place, all are of the dust, and all return to dust again. So Ch. 2. vers. 16. The wise man and the foole dyeth both alike. Thus the wise man hath given in his experimentall testimony to this truth, both in the life and death of man; for further prooffe let us looke upon Job, both in his full and his empty conditions, they were both under the Sunne, and therefore a certainty in neither; hee that had so much of every thing, in a few moments had nothing but his body full of sores, and a pot-sheard to scrape them with, and his low condition had the uncertainty of the world in it; for that passeth away, and his latter end was greater then his beginning.

I cite it only to this purpose, to demonstrate the vantt of all
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outward conditions under the Sunne, whether they be full or empty. *Jonas* had pleasure in the gourd, but it was short-lived pleasure, for in one night the gourd withered, and his pleasure turned into anger; This gourd is a true embleme of the whole world, the momentary-delights they give produce nothing else but anger at their parting.

Jonas said he did well to be angry; so doth every poore creature when the world withers and dyes like it selfe, saith it doth well to be angry with God, because it selfe is no wiser, then to thinke the gourd would last alway; This is the world, and this is vanity and vexation of spirit. The *Israelites* in the Wildernesse which are Saints in the world, found vanity in every step they took, their Quails and Manna had vanity in them; nay, the flesh they carried about had vanity in it. *Your Fathers* (sayes Christ) *John 6. 58. did eate Manna in the Wildernesse and are dead.* The world hath vanity enough in its owne wombe to eate up all its fulnesse, witnesse *Joseph's* store-houles at the end of the seven yeares famine; there is a time for the lean Cattle to devour the fat; the flourishingst world hath a grave in it selfe to sepulchre it selfe in, though here be enough to prove this truth; yet it wil not be amisse to adde our owne experiences, let health speak for sicknessesse and sicknessesse for health, the strong man for the weak, and the weake man for the strong; when they have changed each others condition, sicknessesse tels health, thus I thought when I was sicke, that if I could but be in health as you are, it would have beene a gourd that I should have had content in; but when I had it I found it wither, & then I said I did well to be angry. Health tels sicknessesse, I thought I should never have been in your condition, but now I finde there was vanity in my health, because it withers: The strong man tels the weake, I thought my strength had been my owne, and I could have kept it, but now I am weak as you are; I finde I was vaine in my thoughts, and my strength is vanity; so sayes the weak man to the strong. I thought if I could have stood upon your legges, I might have stood strongly, but now I finde that strength is weaknesse, and the worm of vanity is at the roote of that tree which gnawes it till it dies. Aske the rich man if a pillow stuffed with gold could make him sleep; nay doth not his bags of gold keep him awake? Aske the great man whether

whether all his greatnesse could satisfie his spirit; nay is not the spirit of *Haman* there which is restless if *Mordecai* bow not his knee; aske him that hath conquered all the World what he wants, and he wil tel you he wants more worlds to conquer. After asking let us come to offering, set dainty and delicious food in the abundance of it before a sicke and a lost stomack and bid it eat to satisfie, he will tell you he is best satisfied, not to eat at all, for in stead of loving, he loaths it; Then set it before a strong and healthy stomack, and bid him eate and be satisfied; he eates to satisfie, till he destroyes both health and stomack, so that he which eates not is not satisfied with emprinesse, nor he which doth eate made glad by his fulnesse; for both conditions are under the Sun, and there is vanity in them; man lives not by bread alone, not by any thing below God, for all things under the Sun are vanity. Offer a man that gaspeth for breath goodly buildings and glorious apparell; no sayes he, my coffin and my winding-sheet is of nearest relation to my condition, they must be my apparrell and my dwelling, your offer is vanity, I now finde the world to be such; but vanity will not satisfie my living soule, which is now bidding adieu to my dying body; the worlds vanities may dazel and deceive a man that lives in pleasure, but they can never please nor satisfie the eye & heart that is going to sleep the sleep of death and lie down in the bed of the grave; the whole world is but a world of vanity, and therefore to all that rest upon it, must first or last prove vexation of spirit; the proofs of this truth are a cloud of witnesses. Every moment of our passing through this wilderness of the World, brings forth sinne. Now because what is written, is for our instruction, it will be wisdom in all to make use of this truth which the Wise man holds out to us upon his owne experience, and which all Saints in their experience must and do beare witnesse to.

And first we may improve it thus; It giveth us a discovery of the fruitlesse labours and contentions of all those that labour & contend meerely for the World in part or in whole. For if this be truth that all things under the Sunne be vanity, then it must needs be fruitlesse labour and contention; which if it attain what it seekes, yet findeth nothing but vanity, and in it vexation of spirit. If this were truly set home upon our spirits by the Spi-

rit of God, Sathan would have fewer to worship him upon that temptation which he assaulted our Saviour with, in shewing him the World in all its glory. As we come more to know God in the spirit, so that we by that spirit know the world in its vanity and emptinesse, then shall we labour and contend lesse for the vanities of the World, and the World of vanities; then shall we see the vanity of our laborious contending for that which is but vanity; til then we shall be laying out our money for that which is not bread, and our spirits for that which profits not; for till God gather up our spirits by his Spirit to himselfe, the World will hold us, and all that while we are but wrapt up in the armes of vanity and dandled upon the knees of death; for all things under the Sunne are vanity, all that is below God is too low for a Saint to labour after, or contend for. This truth not only concernes those worldlings that are buied alive in the world, but it may make Saints blush: yea the best of Saints, to consider how they have stretched forth their hands to graspe the wind, and opened their hearts to let in vanity, and upon this regard have been ready to conclide, 'tis good to be here, let us build tabernacles. And so have labored to blow up this bladder of vanity with these pleasing imaginations to our flesh, of honour, profits & pleasures, of this world, till God prick the bladder, and let out this wind, so that then we see it vanity. But truly so much of this old man as is in Saints makes a very uncomely sight, that heirs of glory, joynt-heirs with Christ in glory, such as have a more exceeding and eternall weight of glory prepared for them, & waits to swallow them up to all eternity, should be pursuing after vanity; it best becomes Saints to be always upon the wing of faith for heaven, above those vanities; there is no footing in the World for a Saint. the World is an ocean of uncertain waves, that goeth one way, & the other way, as the wind drives them, so that the Dove can have no rest for the sole of her foote, till she comes to the Arke from whence she went out: a Saint shall find rest in nothing but in God his originall, it is vanity in all to pursue vanity, but especially in Saints, for their lives are hid with Christ in God. It is great folly for an empty stomacke to sucke in the winde for its satisfaction, and this title we may give to the wisdom of the wisest worldling, which makes the Prodigals choise to feede on

huskes.

huskes, if he could have had enough of them ; this winde may fill but it can never satisfie ; but sure this is exceeding folly in Saints, who have bread enough in their Fathers house, and their treasure in Heaven, to have their hearts any where but in Heaven where their treasure is. And it is much to the dishonour of God who is the glorious and satisfying interest of his people, that they should be running to empty Cisterns, when he himselfe is an eternall fountaine of love, life, and exceeding glory to them, and doubtlesse Saints in truth are very tender of the glory of God, these children of love are much in love with their Fathers glory, it grieves their spirits to see prophane wretches dishonour him, but it doth exceedingly wound them if they be found actors in such a worke themselves ; and if so, then we should be very watchfull least we be under the fruitlesse labour and contentions of those that labour & contend for the World in part or in whole. If this truth were spiritually understood, surely Saints would be more carelesse of the worlds frownes, and lesse solicitous for their smiles and favours, their best gifts, and their sowrest looks are all comprehended under this terme vanity, and he that hath their smiles hath no lesse of vanity then he that hath their frowns for they are vanity themselves, and the fruit can be no other then the tree is, and it is the darknesse of that flesh which is in Saints that keeps them from a cleare discerning of that truth, and makes them smile when the world smiles on them, and be sad when the world frownes on them : Vanity could not unsettle our spirits, if vanity were not in them ; It is that vanity which is in our flesh that puts a value upon the vanity that is in the world : but truly it is our exceeding shame, that having the Lord to glory in, we should glory in any thing but the God of our salvation : and having so sure and abiding glory, that any frownes from vanity should make the least damp upon our glory ; Saints are of an eternall glory and substance, and therefore should not labour for, nor glory in any thing but what is sutable that which will abide for ever, and upon this consideration the whole World, that lump of vanity is cut off at once, it withers in the using, and certainly dyeth either before or with our flesh, it is not able to satisfie either our soules or bodies, therefore unworthy to be laboured or contended for by any, but especially by Saints, that have God to live and delight in.

Againe,

Againe, the Wise mans discovery is, that all things under the Sunne is vanity: Carries along with it this counsell, that we should use the world as if we used it not, (i.) value it no higher then vanity, let it be so in our eye and hearts; let Gods end in creating of the world be our end in using of it. He made the world to serve man, and man only to serve himselfe; so may we use all things not sinfull, moderately, and with thanksgiving, making the whole Creation our servants and our foot-stoole; so that in all and with all we serve our God, and live in his bosome of love which is so bright a glory, that it swalloweth up all the glory of the World, and makes that something or nothing meerly as God appears in them or not in them. God is so perfect a glory, that he makes the darkest lanthorn of the creature, when he appears in it, to shine glorious; and when he withdrawes his presence, the Lanthorn is dark again, sutable to its owne nature; this should the world be in a Saints eye; what of God is in whole or any part of the creation, embrace that, keep close to that, lift up his name, his power and his glory in all, so use the world, as to lift up God above it, My meaning is this, use all power, all place, all honours and interest among the sonnes of men, to lift up the Name of God. This is a pretious spirit indeed, that can despise the worlds glory, when Gods glory goeth not with it, and can rejoyce in the worlds reproaches, when in that he may more advance the glory of his God: this is to use the world as if we used it not, to take it up and lay it downe onely as it may serve the highest end of our Being, the lifting up of the glory of our God.

If there were any thing but vanity in the world, I verily perswade my selfe it should have been part of the Saints portion; but as it is, it is too low a Region for the Saints to live in. God giveth full blessings to his children, and therefore hath given himselfe to be his peoples inheritance, & hath done them no injury in binding up the whole world under vanity; for it is not their portion, it is at most but their Wildernesse, footstoole, Christ is their Rock of Ages, Heaven their more exceeding and eternall weight of glory; Saints would soon have low thoughts of the world, if their hearts were lifted up to their interest, the King and Kingdome of glory, it will then appeare that we used it as if we used it not, that when we have it, it is no part of our life and

and glory ; so when it is gone we have no want of it ; for God is our all, and we have at all times all in God. It is not the creature, which is vanity, that maketh a Saints joy, but God in the creature, and if that vanity vanish away, yet the comfort doth not, because that is bound up in God, who liveth for ever ; God doth often vary in his dispensations to his children, but not in his love, which is their life, though in reference to the world, he leads them through good and bad reports, through sicknesse and health, high and low, honourable and dishonourable esteem of the world ; yet in all this his eternall love is alwayes the same, and Saints knowing this, are as full of life and joy in the one condition as in the other ; because God and his love is their life and joy in all conditions. And hence it comes, thit Saints use the world with so much lightnesse, because not any of their life and interest is bound up in it ; if the Gourd be green and flourish, yet God and not that, is their life and glory ; if the Gourd wither and die, yet they doe not, for they have lost nothing in the Gourds being nothing ; because God who is all, is their all. Oh that this Spirit did live more in Saints ! then should we live more in God, and lesse in the world ; then should we truly use the world as if we used it not. This truth doth also shew us the glorious interest of Saints that have a God to live and glory in, though there be vanity in all things under the Sunne. Sure it could not but be amazement to that Tyrant, to behold the 3 children in the fiery furnace, and not consumed. And were it well considered, it would be as great an amazement to the world, to see Saints full of rest, joy, and peace in their spirits, though the world be full of changes, and altogether vanity. Put these together, and we shall find the cause to be one and the same in *Daniel* 3. verse 25. The Text telleth us, *That foure men walked in the midst of the fire, and the form of the fourth is like the Sonne of God.* The Text gives us the reason why the fire could not consume them according to its own nature, because the presence of God was there ; the reason is the same, though the Saints have their being among the vanities under the Sunne, yet they have their reall being and their life in the bosome of God, and his Spirit lives in their bosome, so that it is his presence which makes that rest, joy and peace that is in their souls. A Rock that giveth forth water in a dry and long Wildernesse, hath its double beaurty ; such is God to his children,

children in this wilderness of vanity ; he is a Rock and Water of life both ; and such as experiment him, can tell they have meat to eat such as the world knowes not of, and when the world shall be forced to confesse that their food is huskes, and not enough neither, then can such as have an interest in God, make this their boastings, that they live upon the living God, that to them it is Christ to live and gaine to dye, that they want nothing here, and have this assurance in their bosomes, that there waits to swallow them up to all eternity, a more exceeding and eternall weight of glory. The vanity of all things under the Sunne, doth only make them miserable, whose lives are so low ; but for such as have their interest in God, and live upon him, they live in the Sun of righteousness that is above all vanity, and in the love of God which hath not the shadow of change in it ; contrarieties sets forth each other ; the misery of that soule which hath nothing but a vaine world to live on, sets forth the glory of him which hath the God of glory to his portion ; only herein they differ, the world is not so perfect an emptinesse as God is fulnesse ; there is more in God to satisfie then can be in the world to dissatisfie. If all the vanity & emptinesse of the world appeare at once, to disquiet and distract a spirit, yet if at that moment one glimpse of Gods love doe but appeare it stils and quiets all ; this shewes how glorious an interest God is to his people, that a world of vanities is not able to disquiet where his love appeares.

The loving kindnesse of God is better then life, it is all our life, it is life in death, and above death, it puts the soule upon this triumph ; nothing shall seperate us from the love of God and Christ neither life nor death, things present or things to come, or any thing, because God is my interest, my life, and my glory.

That can never come to nothing, which made all things out of nothing ; now that is God, He made all things out of nothing, but can never be made nothing himselfe, all powers springs from him, therefore no powers can be above him. He said, *let there be light, and it was so: let the Sunne rule the day, and the Moone the night, and it was so.* It is this power and glory that is the interest of Saints, so that an empty world can neither take from, nor adde to their felicity, *because their lives are hid with Christ in God, and when Christ shall appeare, then shal all his appeare with him in glory.*

Furthermore, It will be the wisdom of Saints to learn from the Wise mans experience ;

First,

First, not to trust in the World or any thing under the Sun because all is vanity ; he that rests upon a broken reed doth not only loose his hopes and his ends, but is wounded by that which he trusted in. The world is this broken reed, it makes a shew, but can bear no weight : the soule that trusteth it must find it so, because 'tis vanity, and in the experience of this vanity there is not only hopes lost, and disappointments in their roome, but also vexation of spirit; it was so with *Jonas* when the Gourd failed him, he said he did well to be angry. Disappointments have a mighty weight upon a naturall heart, the hopes of the world do pisse up like a bladder, which is filled only with wind, but the disappointments of the world come like a mil-stone that presseth down to the dust ; nay the hopes of the world have so many fears mixed with them, that it is hard to discover which is most, the hopes or the feares ; but when the disappointments come, then the former hopes encrease the present griefes, and the complaining then are as the Prophets were. *My friend that lay in my bosome hath betrayed mee* ; I neither knew it nor feared it to be a broken reede, till I had placed my hopes and confidence in it, and that weight discovered it.

Indeed saith this poor heart, though I had no mind to think of dying, yet I could not tell how short my life was, but I well hoped this, that the pleasures, profits, and honours of the World would not leave me in this life, therefore I gave out my heart to them, bound up my spirit in them, lay downe to rest by them, and expected they should be a Gourd to shelter mee from sunne and stormes ; but the poore soule which thus trusteth in the World, doth not see it vanity, is not knowing of the worm this is at the roote of the Gourd to consume it ; his heart saith as the foole in the Gospel, *Soule take thine ease, thou hast goods laid up for many years* ; but doth not heare that voice that saith, *thou foole this night shall thy soule be taken from thee*. It is a great burthen to be disappointed for the present ; but to be disappointed to eternity is more misery then can be expressed : and thus must every soule be that trusteth the world, and lay out it selfe upon it. All things under the Sunne have their creation and their being from God, therefore must needs be what God intended them to be (i.) a created being which must returne to its first nothing; The world is a map of vanity, never intended by its original to

be an object of faith or hope. It is the Earth that must be shaken untill it be crumbled to nothing, therefore very unfit to be trusted or rested in: the vanity under the Sun will be no better satisfaction to such soules as trust in them, then the fig-leaves were a garment to cover the nakednesse of our first Parents, neither of both can beget confidence enough to come into the presence of God; where the spirit seales up this truth to any soule, sure there will be no more trusting of, or in the world, or in any thing under the Sun, because vanity comprehends it all, *Psal. 61. 9. Men of low degree are vanity, and men of high degree are a lye, altogether lighter then vanity.* So that trust man or men of what degree soever, they must deceive because they are vanity: the man of high degree in his out side promiseth more then him of low degree, but he will prove a lye; there is a worme at his roote, he will wither to nothing. Methinkes the Prophets counsell, *Psal. 2. 10. commeth in very futable to this purpose. Be wise now therefore O yee Kings, be learned yee that are judges of the earth; serve the Lord with feare, and rejoyce in him with reverence. Kisse the Son lest he be angry, and so yee perish from the right way: If his wrath be kindled (yea but a little) blessed are all they that put their trust in him.*

Observe it, and it amounts to thus much; That the highest and greatest amongst men rest not in themselves or any other piece of vanity, but to close with Christ and trust in him; For saith the Prophet, *there will appeare a day of blasting all these lower vanities, and then you will find them to be blessed that put their trust in him.*

Oh that Kings and Judges, Parliaments and people had learned this heavenly wisdom to kisse the Son to close with Christ, to doe his worke, to lift up his Scepter and his glory, to trust under the shadow of his wings, to renounce selfe aims and ends, and glory, to be wise for Christ, and not for selfe, to use more piety and lesse pollicie, to look upon all things under the Sunne as vanity, not to be so vaine as to spend their precious time and spirits in going about to make perishing things permanent; not to build Tabernacles, and thinke it is good to be here; for the Tabernacle that they build withall is perishing, and hath but a few moments to be here. Oh therefore be wise, and whilst it is called to day close with Christ. All things below the Sunne is vanity; if you trust the World you'll finde it so; The Wise man he tryed the World,

World, and found it so ; such as love the World will finde it lost love, and those that serve the World most, will finde they serve nothing but vanity, and truly that is a very ill Master, the latter end of that service will be worse then the beginning ; it is great pity then that the World hath so many servants, seeing it is so unfaithfull a Master ; how many is there that serve the world as they should serve God, with all their soules, their spirits, and their strength, improving their lives, liberties and interests to serve vanity, and to lift up flesh, though in that worke they do their utmost to wound Christ in his Members. It is a sad employment to blow up those flames that shall burne him that bloweth it to ashes ; This is the evils of that worke to serve the interest of the World against the interest of God, they digge their owne graves, they wound their owne soules, and heighten the fury of those flames, which will make them cry our for a drop of water to coole their lungs ; this work in the end will not only make the heart ake, but the conscience roare, this work indeed will prove vanity and vexation of spirit. To winde up this subject, It is God and Christ only that is worthy to be trusted, served, loved and delighted in ; there is vanity in all below God, but no vanity at all in God, we may trust him, for hee is faithfull, all that ever have trusted him have found him so, witnesse the *Israelites* at the Red Sea, he bid them by *Moses* to stand still, to trust in him, and they should see his salvation, & he proved himselfe a faithfull God ; God is worthy to be served, because he commands that which is worthy the service of a holy soule, and then he giveth strength to performe the service he requires, He giveth his Spirit both to teach and to lead, and his service hath life and glory both in the way and end ; he spirits the soule, and then commands spirituall service, this is a service worthy to be owned and obeyed.

God is also worthy to be loved of all his, because he loved us first, and that first was when we lay in our blood, and no eye could pittie us ; He is the originall of our love, therefore worthy to be loved by that which floweth from himselfe ; he hath all lovelinesse in him, and therefore worthy to have all loves center in him : that which is the fountaine of love, may justly claime to be the object of love.

Saints may well say of God and Christ as the Spouse did of Christ,

Christ, that there was no beloved like her beloved for love and loveliness; the best way of expressing this, is to let God & Christ have all our loves. By this we plainly tell, that there is no object our eyes can looke on so lovely as God and Christ. Communion and fellowship with the Father and the Sonne is a place of delight for the soules of Saints; Love takes deight in God and Christ, for there is battlements of love, and banners of love, bosome of love and words of love, electing love, and redeeming love, justifying sanctifying, and glorifying love, these are objects of delight indeed; here we may seee abundantly and be satisfied, but can never be cloyed. O be wise then, stand aside perishing world: away with all those vanities under the Sunne, there is a brightness our shires it, and a glory that swalloweth it up: there is no beauty below God, nor any excellency out of God, and who ever hath a spirituall knowledge thus of God, will by the same light be able to say as the Wise man, *I have seene all the workes under the Sunne and behold all is vanity and vexation of spirit.*

CHAP.

CH A P. XI.

Luk. Chap. 22. vers. 42.

A Saints excellency is to have no
will in him selfe, but the will of God.

*Saying, Father if thou be willing remove this cup from
me, nevertheless not my will but thine be done.*



These are our Saviours words when he was entering into crucifying worke, his flesh would have shrunk, but his Spirit bore it up, and makes this the result of all the thoughts within him, to have no will but the will of God, and to desire that no other will should be done and fulfilled but the will of God.

Christ is the head of Saints, and it is the glory of Saints to be made like their head: this work is too hard for flesh and blood, but as it was not too hard for Christ, no more will it be for a Saint when Christ is in him: though it be hard to learn, yet it is very sweete in the attaining, the paines of the travell will be swallowed up in the birth of this beautiful man-childe: The scope of our Saviour in this Scripture, to me seemeth to be this, That what ever his flesh might desire, yet his spirit leaves all to God, and not any will to be done but Gods will, Our Saviour in this doth, and so should every Saint in conformity to him, resigne up the whole soul & body unto the will of God, to be and to doe in all times & things, according to his will, so as that in every thing his will may be done.

That such as read may the better understand, take these two heads as a ground worke of the ensuing treaty.

First, *That it is the duty of Saints in conformity to Christ their head, to have no will but the will of God.*

Secondly, *So farre as Christ lieth in any soule, it is the desire of
such*

such a soule, that the whole will of God, & no other but the will of God, may be done in all times and things.

And first to the first of these.

That it is the duty of Saints in conformity to Christ their Head, to have no will but the will of God.

The first Scripture makes this cleare, that the Lord Christ our Head, would own nor stick to no other will but the will of God: If there be in my flesh any thing which is not in thy will let it not be done; for he confesseth he came to doe the will of his Father. So in the fourth of *John*, vers. 34. Christ tels us, *That his meat is to doe the will of him that sent him, and to finish his work.* As if the Lord Christ had said, My work and will is bound up in God, and it is my joy and content to be doing his work, and fulfilling his will. And in the fifth of *John* vers. 30. *I seek not my own will, but the will of my Father which hath sent me.* I pursue the businesse that I came about, to perfect the wil of him I came from. *John* 6. 38. *For I came downe from heaven, not to doe my owne will, but the will of him that sent me:* so that in all these Scriptures it appeares, that Christ owneth nor doth no will, but the will of God.

Now as it was the Lord Christs work to doe the wil of God in all things; so is it Saints duty in conformity to Christ their Head, to be willing and doing no other will but the will of God. If the Lord Christ will allow in himselfe no other will but the will of God, then certainly he will not doe it in his members; It is both the dnty and priviledge of Saints to be made conformable to Christ their Head. As the branches in the vine receive that sap which cometh from the root, and bringeth forth such fruit as that sap produceth; so is it with Saints united to Christ, they have their life and fruit from union, and he owneth them to be united to him, that heare the word of God and doe it, *Luk.* 8. 21 This is so cleare a truth, so much of God in it, that I cannot doubt but it carries its prooffe & commission with it into the bosomes of all such as owne God & Christ, so that the improving will be more edifying then the proving. Therefore consider the second head, namely, *That so far as Christ liveth in any soule, it is the desire of such a soule, that the whole will of God, & no other but the will of God may be done in all times and things.* What Christ is in himself, that he is in his members, he is in himself one with the wil of God; so where

where Christ lives in any soule, so much Christ, so much onenesse with, and conformity to the will of God. Such a soul speaks in Christs strength, and so speakes Christs language to God, *Not my will but thy will be done.* There is in the best of Saints on earth, as in *Paul*, a double Law, one in the members, and another in the mind, one of the flesh, and another of the spirit; but as that Apostle, *Rom. 7. lust. Through Christ he served God with the mind.* Where Christ possesseth, there God is obeyed, if he lives and reignes in any soule, that soul so farre knowes no will to obey, but the will of God; and if any part of that man know any other will, it is the fleshly part, which Christ hath not fully subdued to himselfe; but where Christ liveth, there he suffers no other will, but the will of God to beare rule. And as the fire of Gods spirit doth consume the lusts of the flesh in Saints, so doth the will of such Saints run more and more into the will of God, they are lost unto themselves, and found in God, they will and doe every day lesse of selfe, and more of God they are crucified with Christ to the world, and the world to them, and the life that they then live, is by the faith of the Son of God in conformity to the will of God. Christ makes the desires, shapeth and formes the will in such soules as he lives in, to God; and God is sure to have that which Christ new makes; For it is his businesse to doe his Fathers worke. When ever Christ new makes, or makes the new creature in any soule, his end is to make for God, and to list up his owne name in lifting up God: for he telleth us in the 17. of *John*, *vers. 21, 22. That himselfe and his Father are one*; and as there is but one will in God and Christ, so there is onely that one will in every soul that Christ powerfully liveth in, so farre as he doth live in it by his Spirit; For it is the property of the Spirit as fire to burn up, and consume all but substance, what ever is drosse is consumed, where that holy fire comes; now all flesh and selfe is drosse, both in an d work, and that the Spirit burns up, and leaves nothing remaining in such a soule where it liveth, so farre as it hath overcome, but the substantial and holy wil of God. And from hence it is that any soul comes to be changed in its desires, because it is changed in it selfe, or more properly out of it selfe from flesh to spirit, from selfe to Christ, from its own wil to the wil of God.

But now if any shall object and say, This is a hard saying, who can beare it? This makes Christianity to be such a burthen some thing as the world reports it to be, that a man must be alwayes
crossing.

crossing and denying himselfe of any will or content of his own, so as by this rate the way to heaven is to have no pleasure upon earth.

To this I answer, it is ignorance of God and his wayes that makes this objection; this sounds like the answer of *Nicodemus* to our Saviour in the third of *John*, verse 4. when Christ had been shewing him the necessity of regeneration, and spake in the Spirit to him of being born again, he understood not the Spirit, and as he understood him so answered him in the flesh, *How can a man be born when he is old? Can he enter the second time into his mothers womb and be born?* Christ spake in the Spirit, but *Nicodemus* understood him onely in the flesh, and therefore judgeth it hard, or impossible, that there should be a regeneration, or new birth, though Christ had told him the necessity of it. Soe doe all that are ignorant of God and his wayes thus conclude of him as they understand him, so that when he speaks in the Spirit, and they understand him in the flesh, they conclude according to the light they are under, that what is impossible with man, is so with God to them, because they have no other knowledge of God but in the flesh. But let such as are spirituall consider.

First, God gives what he commands, and then commands what he gives. God that commands to be worshipped and obeyed in spirit, gives his Spirit to worship and obey him in, God is no hard master, he takes not up where he layes not down, he covenants freely and makes it fully good, to put *his law in the inner parts of his people, and to write it in their hearts*, *Jerem.* 31. 33. And to give them his Spirit of truth to dwell with them, and be in them, & to teach them all things, *John* 14. 17. 26. Now none but a fleshly understanding can condemne God for a hard master, and his will swallowing up our will, to be a joylesse, comfortlesse, burthen some thing, when as he gives his Spirit to doe that in us, which he requires of us.

And this the Apostle *Paul* found when he made that holy boast, *I can doe all things through Christ that strengthens me*, I have from God all that I returne to God, God hath my will, and I have my will spiritualized by God; Gods Spirit lives in my will, & I thereby live in the will of God, that which is impossible with man is not so with God; though of my selfe I could not give up my wil to God, yet God of himselfe can give me his Spirit, and by that swallow

ſwallow up my will into his. When God bid *Abraham* leave his Fathers houſe and goe into a ſtrange Land, the whole frame of the deſigne was againſt fleſh; yet God gave him a ſpirit to goe through with the work. Nay, when he commanded him to offer up his ſonne, his only and his beloved ſonne *Iſaac*: againſt which work fleſh might have found arguments enough, yet to this ſo exceeding hard work to fleſh and blood, God gave him in ſuch an abundant meaſure of faith, that he ſtuck not at it, his own will was ſwallowed up into Gods, becauſe God had given him ſutable ſtrength to ſo hard a worke. The Apoſtle ſpeaking of faith, tells us 'tis the gift of God; now if we conſult the Scriptures, we ſhall finde *Abraham* did all theſe great workes by faith, *Heb.* 11. 8, 9, 18. ſo that in one Text he is called the Father of the Faithfull. Now if Saints doe the will of God by faith in his Spirit, and he gives both faith and the ſpirit; then God is no hard maſter, but a gracious God in commanding what he gives, ſeeing he gives what he commands, and it is nothing but ignorance of Gods way and working, that begets hard thoughts of God & his wayes.

Secondly conſider, God leads his children, he doth not drive them; he wins and overcomes them by his love, he doth not force them but as love conſtraines them, by converting & changing the Old man into the New, God appears in the ſoft and milde voyce, God makes choyce of a meeke *Moses* to be his meſſenger to his people, to call them out, and to lead them after him. When God deſignes, he uſes (if any) the very quinteſſence of meanes to effect his deſign: Now in this deſign of Gods, to bring his peoples will over to his, ſo that they may be dead to their own will, and alive onely to his, he makes his love the meanes. That is a notable text to this purpoſe, where it is ſaid, *God was in Chriſt reconciling the world to himſelfe*, that is, God was manifeſting his love to his own in the world by Chriſt, and the appearance of that love reconciles them to God; that is, makes them to have good thoughts of God, & ſeeing how he loves them, it makes them willing to reſign themſelves wholly up to him. If I would ſeek a boſome to take up my reſt in, to reſign my ſelf over to, ſo as to be wholly led & ruled by it, I would above all things elſe, be ſure to chuſe a boſome of love, one in whom I was ſure of a full intereſt of love; for then I could ſatiſfie my ſelfe, that what ever was willed for me, or to me, it was the beſt that could be for me, becauſe love

contrived willed, and wrought it for me ; and we know the commands of love are easie both in the commander and the commanded. Now this is Gods way in bringing over his peoples will to his, he opens his bosome of love to them, he makes knowne a Christ crucified, and in him, wisdom, righteousness, sanctification and redemption, and in all this his love, nay his love as the ground of all this, he makes known that he pardons iniquities, transgressions and sinnes for his own name sake, and he calls himself the God of love, the Apostle tells us, Ephes. 2.8. *That it is by grace we are saved*, that is originall love is in all our salvation. Now by the discoveries of Gods love to the soules of his people by his Spirit he overcomes them ; and whereas before they were at enmity with God, looking upon God as an enemy, (as all doe that see God only in the flesh) but the Spirit opening their understandings, now they become reconciled to God, we love him because he loved us first, and trust in him because we see he loved us from all eternity, gave Christ and pardon, heaven and glory in this love, and to resigne up our selves into the bosome of God, to be preserved, directed and ruled by his love. The soul by discerning the love of God in the spirit, is convinced that what ever it hath, flowes from this love, and it is ever best in this love, and therefore resignes up all to the love of God, its whole will & affections, which makes and rules all its motions. The love of God, God himself, and when this is used as a means, it must needs effect its end, God cannot be frustrated, but what he wills he workes ; if he wills his love to conquer the love and the wills of his people, it shall surely doe it ; and this is Gods certain and sweet way of melting his peoples will into his own. *My people sayes God, shall be a willing people in the day of my power*; when God powres forth his Spirit upon any soule, and in that Spirit manifests and reveals his own love to that soul, then is the day of Gods power upon such a soul, and it becomes a willing soule, it is melted into Gods will, and ownes no will for it selfe but the will of God ; and upon this foundation of love Christ commands his Disciples, *Joh. 14. 15. If yet love me keep my commandement*. And in the 23, 24. *If any man love me he will keep my words. And he that loveth me not, keeps not my sayings*, as if he had said, it is my love shed abroad in your hearts that is your ability to doe my wil, and this will demonstrates that I have given you my love, if you obey my words. God ownes

no service but what flowes from love, and the fruits of love, as the fruits of God, for God is love. Now I never heard any complaining of the conquest of love, Where love overcomes, the conquest is so lovely, that the overcome admires, but never repines And sure I am, that will in man which is overcome by Gods love to deny it self, & onely to own God for its directer and commander, will be alwayes admiring the power and the glory of that love, but never be found repining that it is captivated by the loving kindnesse of God ; and this is the way of Gods working upon the soules of his people ; therefore let such as are under the darknesse of the flesh, be silent and not say, that to have our wills melted into Gods will, is a burthensome thing, and to be crossing and denying selfe and flesh, is to make the way to heaven without joy on earth ; for so saying, they onely discover this, that they are in the flesh, and neither discern nor savour the things of God.

Thirdly, when God brings in the will of his people to his own will, there he changes the objects and the affections of such soules so that the will chuseth God and his will as its centre to rest in. That which the Apostle in the third to the *Collossians*. begin. exhorts to, God by his Spirit works in, and enables the soule to, it is, *That such as are risen with Christ, should seek those things that are above, where Christ sitteth at the right hand of God, that our affections should be there ;* because Christ that is our life is there. Now when Gods Spirit commeth, and possesseth any soule, it sets upon this work immediately, carries the soule upward above the world, shewes it God and Christ ; the love of God in Christ shewes it its glorious union with God and Christ here, and in glory to all eternity, darkens all the world by revealing but one glimpse of this more exceeding and eternall weight of glory, and in changing the object, the affections soon alter. This more exceeding glory carries away the soules love from the world of perishing glory. When the Prodigall but considered the fulnesse of bread in his Fathers house, he soon resolved to leave his empty Trongh of Huskes, and his swinish company : but surely, when he had been embraced in his Fathers Armes, and tasted the love in his Fathers bosome, when he had possession of what he longed for, and was in the vision of his Fathers kindnesse and glory, he then quite forgot the Swine, and the huskes, his affections and wishes, did not then runne to obtain enough of them, no, the

object was changed, and the affections with it, and having been taken up into his Fathers glory, he doth not chuse to goe backe, and feede with swine any more, now he chuseth to centre in God. Thus doth God bring in all his proligals, when they have tasted the worlds perishing love, then by his Spirit hee makes known his eternall love to them ; when they have tryed, trusted, and looked upon the world so long, till they finde it empty, then he by his Spirit shews them his own fulnesse : when they have had the pleasure of sinne for a season, and the bitternesse of sinne hath sealed upon them with the visage of eternity, then God by the same Spirit makes known himself to be a God of grace, that pardons freely, nothing to move him but his owne love, and how great that love is, he makes manifest by a crucified J E S U S, and now sayes the soule, I know where to centre, where to sit downe, & where to give up my self even into the bosome of Gods love. This is Gods way of conquering the soules and wills of his people ; He alters the object that alters the affections, and centres the will in God ; the object is according to the eye, if the eye bee flesh, it discernes no object but in the flesh ; so if the eye be spirituall, it spiritualizes every object ; the Spirit of God enquires for God in all it sees, and where God is made the onely object, there he is sure to gain the affections ; for he hath all love and lovelinesse in himselfe ; and the affections being taken, the will goes where ever they go ; he that lives in love, hath his wil in that he loves, not in himselfe ; so the soule that hath his affections drawn into God by his love made known unto it in the Spirit, hath no will in it selfe but in God, in whom it lives by love. Thus God doth sweetly gain and win into himselfe the will of his people, by revealing the glory of his grace and love to them in the Spirit, till by that Spirit they make choyce of God to give up their wills unto, and say as Christ their head, *Not my will but thy will be dene.*

Fourthly, God when he gathers in the will of his people to his owne will, *he gives in higher and fuller joyes and contentments into their soules then ever they had at any time, or in all times and things before.* The Prophet David in Psalm 4. latter end, gives in light in these truths, *vers. 6. There be many (sayes he) that say Who will shew us any good.* Now mark his answer in the same vers. *Lord lift thou up the light of thy countenance upon us.* As if he had said,

said, doe they enquire for any good? Lord doe thou but smile upon us, looke graciously on us, and there is all good in that; nay in vers. 7. he tels us his experience of it; *Thou hast put gladnesse in my heart more then in the time that their corne, & their wine encreased.* This speakes to the very thing; here is a time of more fuller joy and gladnesse in the heart of Gods people, then under the enjoyments of the World; for I judge the termes of Corne and Wine comprehends the whole; but observe when is that time? why, when the Lord lifts up the light of his countenance, when God by his Spirit makes knowne himselfe to be their Father in Christ, then is the soule filled with gladnesse; but in the last verse observe the effects of this upon *Dauids* soule, *I will lay me downe in peace, for thou Lord only makest me dwell in safety,* As if he had said, I will now resigne all up to thee, and take my peace in thee, and expect my safety from thee, thou hast so filled my soule with thy joyes, that I cannot leave thee, but leave my selfe with thee; continue but to lift up the light of thy countenance upon me, and then leade me where thou wilt, and doe with mee what thou wilt, for I will lay all downe before thee, my will and my wayes, thou shalt be my peace and my safety.

Observe the working of the Spirit of God in the Apostle *Paul's* spirit; when God had brought over *Paul's* will to his, to goe upon hard and suffering work, such a work as he was told he should meete with sufferings in, *Acts* 21. When he would needs goe to *Jerusalem*, *Agabus* the Prophetesse prophesies to him, *that the Jews should binde him, and deliver him to the hands of the Gentiles.* And in vers. 10, 11, 12. *The people besought him not to goe up to Jerusalem;* but in vers. 13. he answers them, *what meane you to weepe and to break my heart; for I am not only ready to be bound, but also to dye at Jerusalem for the name of the Lord Jesus.* As if he had said, you only with a fleshly eye looke at the difficulty of the worke, you know not the inward supply of joy in God that I have to doe this and the whole will & work of God; doe you thinke God is a hard task-master, to command bricke, and give no straw? Doe you thinke the work God gives is more then the strength he gives? If so, you are mistaken, for I am supplied with joyes and in-comes of God, not only to goe through binding worke, but also dying worke for Christ; I
goe

goe in Gods strength to doe his work, in the light of his countenance, and the glory of his love ; let me goe whether he will, and into what worke he pleaseth, my strength to performe all is himselfe ; therefore my will shall be his, his love is my life in his worke, therefore I love only to live in doing his worke, and whether his worke for mee be to live or dye, God shall choose for me not I for my selfe, because he hath given mee the joyes of his love, in which I am able not to be bound only, but to dye for the name of the Lord Jesus. So the same Apostle, 2 Cor. 4. 7. *to the end*, tels us of the troubles, persecutions, and afflictions that himselfe and the other Disciples with him suffered daily, for owning and preaching Christ ; yet in *vers. 16.* *We faint not : but though the outward man perish, yet the inner man is renewed day by day ;* For these are light afflictions, and but for a moment, but the Spirit of God through them carries up our spirits to live upon a farre more exceeding and eternall weight of glory. As if he had said, in all this hard and suffering worke for God, we have more comes in from God ; then we lay out, we have a full supply of joyes in God, so that it is no hard thing to dye day by day in the outward man ; for the inward man is borne up by a more exceeding and eternall weight of glory. So in *Rom. 8. latter end.* *What shall separate us from the love of Christ : shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword ?* No sayes he, this cannot doe it, for we suffer all this for the name of Christ ; *Nay in all these things we are more then conquerours through him that loved us.* If we consult with flesh and blood, this will be found very hard work for to give up our wills to Gods will-ing ; but when in the spirit we come as the Apostle, to understand the love of God and to live in it, to understand aright the tribulations of the World ; we shall finde that in Gods love we are more then Conquerors, we have more strength then work ; we have love enough from God to overcome more tribulation then the world hath : and not all these tribulations, distresses, persecutions, famines, nakednesse, perills and swords, nor death, nor life, nor Angels, nor Priccipalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. So that God by his love gives into the soules of his people

ple greater and fuller joyes then they part with in the World, when they give up their wils to this will. In *Phil. 3.* the Apostle tels us what value and esteeme he put upon all his externall endowments and enjoyments; after God had made known his love to him in Christ, he tels us, *He had as much in the flesh to glory in as any other*, and shews in what *circumciz'd the eight day*, and so forward: but in *vers. 7.* *What I counted gaine, I now count lesse for Christ; yea double lesse, and I count all things but lesse for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the losse of all things, and doe count them but dung that I may winne Christ, and be found in him.* Observe it, and we shall find this clearly in the Text; that an enjoyment of Christ makes a low esteeme of all things below Christ; all his legall righteousness hee counts it dung, and desires never to be found in it, but for ever to be found in Christ; It proves the thing in hand, that when God makes known himselfe to a soule in Christ, and by that brings over its will to his owne will, in that God doth not bereave the soule of joyes and contentments; but gives in more in giving himselfe, then he takes the soule from in taking it out of the world and it selfe; and this we see the Saints acknowledge. As *Paul* here; after he had knowne Christ, all but Christ was drosse and dung with him. When God gives to his people, he gives to them as he requires of them; he gives in the Spirit, *Gal. 5. 22. The fruits of the Spirit is love & joy.* The spirit reveales the love of God to his people, and seals them up to that love, and this makes joy in God; so that all his ways are pleasant, and his paths sweet to such soules; it is not killing work to the soule, when God comes to winne over the will to himselfe. Doubtlesse *Abraham* had more joyes in God then in his Fathers house, otherwise he would never have left his Fathers house to have followed God, nor have given up his will to the will of God, that he might lead him where he pleased; nor would he have slaine his sonne *Isaac*, the sonne of his love at Gods command, if he had not lived in a higher region, the bosome of Gods love; and if Gods love had not been in his bosome if he had not found more joy and love in God then in *Isaac*, he would never have slaine *Isaac* to have pleased God; No man will crucifie his highest joy; therefore it is till Christ come into a soule the World is never crucified, because till then the world

world is the chiefe and highest joy the soule hath; so that if *Abraham* had not had a higher joy then *Isaac*, he could never have beene willing to offer up his will in his sonne *Isaac* to the will of God. It is the union of better and higher joyes, that makes a soule forsake its lower joyes, and give up it selfe and its will to God. The three Childrens choise in chusing *Nebuchadnezzars* fiery furnace, rather then to worship his golden Image, speaks the truth of this thing; for if they had not had a better life in God then in the world, they would not have chosen God rather then the world; Nay they had so much joy and life in God that they believed the flames of fire could not destroy it, therefore they were not carefull to answer the King; all their care was to keepe close to God, in whom doubtlesse they had a more exceeding and eternall weight of joy and glory, otherwise they could never have given up their wills to the will of God in the flames of a fiery furnace. So likewise *Paul* and *Silas*, after they had endured many stripes, and were cast into prison, and their feete fast in the stockes, *Acts* 16. 23, 24, 25. yet for all this, *Paul* and *Silas* prayed and sang prayes unto God: What doth this speake, but that the joyes of God in the soules of his people doe exceede all their sufferings, and that though God in conforming the will of his people to his owne will, doth bring them into sufferings, yet he giveth greater incomes of his love by his spirit, then the affliction needeth, that they are not only able to beare them all, but to joy in God though under tribulations, this is to be more then Conquerers. This is the way that our Saviour tooke with his Disciples, when he was to leave them, so that they could have no more of his fleshly presence, his designe was to comfort them, and give in that which might beare up their spirits; therefore *John* 14. 1. *Let not your hearts be troubled but believe in God through me, behold the love of God in sending me, and your interest in that love; then consider that in my Fathers house are many mansions; fulnesse of glory enough for all Saints. And my going from you is but to prepare a place, to take possession for you as your head; And I will come againe & receive you to my selfe; for heaven can never part mee and my members. And I will pray the Father that in my absence he shal give you another Comforter, even the Spirit of truth which shal dwell with you, & abide with you, and teach you all things; And if in that spirit you*
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aske any thing in my Name I will doe it, I will effect it for you. And in *John 15.9.* As the Father hath loved me, so have I loved you continue in my love. And in *John 17.* Christ prayes for his Disciples and all his members, telling God, *All mine are thine, and thine are mine, and I am glorified in them.* And therefore after he had prayed God to keepe them in the World, and from the evill of the World: in vers. 24. he prayes that they may be with him in glory. *Father I will, that all whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me;* So that he gives in spirituall joyes and comforts to support and carry them through the feares they were under, and the tribulations they should find in the world; he gives in the joyes of heaven to carry them through the sorrowes on earth, and the joyes exceede the sorrowes, as Heaven doth Earth. If God deale thus with his people, that when he leads them into suffering and difficult worke, yet then they have a greater income of strength then service, of joy then sorrow, of rest in God, then trouble from the world; then surely this way of Gods working the will of his people over to his will, is not a hard, but a pleasing worke, and all these Scriptures makes this good; That God when he brings over the will of his people to his owne will, doth not make them comfortlesse, joylesse people, but gives in heights and fuller joyes and contentments into the soul, so that the soule makes choise of God, to delight it selfe in, and give it selfe up to, this resignatio n *Not my will but thy will be done O Father.*

Fifthly, and lastly, When God brings over his peoples will to his owne, he convinceth them, and makes them to believe, that their owne present, future, and eternall good is bound up in this will; So that as God workes his will upon his people, it is not so hard a work as the world thinks, for Saints to surrender up their will unto the will of God; God dealt thus by *Noah*, it was his will that *Noah* should build an Arke, to save himselfe and his Family from perishing with the olde World. God convinceth him, and makes him to believe, that the present and future good of himselfe and family was in the thing, & immediately *Noah's* will was as Gods will; for he being warned of God by faith (sayes the Text) *he builded an Arke*, Heb. 11. 7. So *Peter*, though at first he denyed our Saviour to wash his feet; yet when Christ told him, *that if hee*

washed him not he had no part in him ; nay then sayes he, *not only my feete, but also my hands and my head,* John 13. 8, 9. This fully proves the thing in hand, Peter's will opposed Christs ; now our Saviour to bring over Peter's will to himselfe, takes this course, shewes him and convinceth him, that his owne good was in submitting to his wil. The Apostle no sooner believes this, but our Saviour hath his end ; nay then Lord *not my will, but thy will be done ; not only my feete, but also my hands and my head.* The Apostle Paul in Phil. 4. 12, 13. tells us, *he knew both how to be abused, and how to abound, to be full, and suffer hunger, to abound, and suffer neede. I can doe all things through Christ that strengthens me.* That is, he could in all conditions give up his will to God ; not dispute with any of Gods will, but submit to all. And me-thinkes the same Apostle in Rom. 8. 28. gives us the ground of this sweete and heavenly frame of Spirit in him ; *For (sayes he) we know that all things worke together for good to them that love God, to them who are the called according to his purpose.* That is, the good of Gods Elect in all the will of God ; God wils nothing, but what shall worke together for this good : so that my soule believing of this, I can give up my whole will to God. I know what ever he doth my good is in it, therefore whether God in this life make me to want or abound, I am content in both, and choose his will for my will, because I am convinced, and doe verily believe that my good is in it ; I have this faith in Christ, that my good is in all God doth, therefore I can submit to Gods will, *and doe all things through Christ that strengthens me.* Thus God in Christ enables his people to give up their wils to him by convincing them and making them believe that their owne good is in his will ; So that gather up all these together, and it will plainly appear, that it is ignorance of God and his wayes in any soule that shall make this objection, that Gods wayes upon the soules of his people are hard and burthensome wayes, such as if a man once centers into and gives up his will to Gods will, then he must be ever crossing and denying himselfe, making the way to heaven without any pleasure or joy on earth. This is false ; for,

First, God gives what he commands, then his commands cannot be hard.

Secondly, He leads his children, he doth not drive them, hee winnes and overcomes them by his love, he doth not force them.

Third.

Thirdly, Hee changes the objects and affections of the soule, and so overcomes the will.

Fourthly, He gives in higher and fuller joyes and contentments into the soules of his people when he melteth them into his owne will then they had at any time, or at all times before.

And lastly, God convinceth and maketh the soules of his people to believe that their good is bound up in his will. This way of working must needs convince, that the worke, the way, and the end of God is sweete, safe, and pleasant to the soules of his people when he brings them to this frame of spirit to say in sincerity ; *Not my will, but thy will be done, O Father.*

Doubtlesse it will be worthy of our paines to consider the benefits that doe accrue the soules of Gods people in having their wils involved into the will of the holy God.

First, This giving up our wills to the will of God, it lifts up, and magnifies the glory of God in his love, power and wisdom, upon our own soules, and in the World.

By this Saints declare to all the World, that they have found more sweetnesse in Gods love then in theirs, because they have given themselves from the world, to be ruled by, and satisfied with his love.

Abraham did this in an eminent manner, when he left his Fathers house to follow the will and command of God ; It speaks plainly this, there is most love in God, therefore the soul loves alwayes to be with God, and to that end hath given it self wholly up to God, and that it resteth upon the power of God to defend it, and therefore gives up himselfe and his will to Gods worke, and leaves his protection in all his worke to Gods power ; Sure *Abraham* did so, for the Text tels us, *he knew not the place to which he went* ; then he could not know the dangers hee should meete withall ; but he knew whom he had trusted, and under what protection he was, namely the power of the Almighty God, to whom he had committed his owne will and way ; this also doth much manifest the glory and wisdom of God, when his people give up their wils to his, what is it but a declaring ; Lord, wee are folly, but thou art wisdom, swallow us up into thy selfe, that wee may be wise in thy wisdom ; let our foolish wils appeare no more, but thy will and thy wisdom ; Let Christ be our wisdom, lift up thy selfe in us, the

oule gives up it selfe to God; because it would appeare no more in it selfe, but in God: as *Paul*, not in his owne righteousness which is of the Law, but in Christ the righteousness of God; Now doth not this plainly appeare that the soule judgeth Gods love better then all other love. His power above all other power, and Gods wisdom to exceede all his owne, and the wisdom of the World, else why doth the soule in its will give up it selfe to the will of God. So the Apostle *Paul*, *I through Christ can doe all things*. He would not so much as mention himselfe; I have given my selfe up to Christ (sayes hee) and what is done Christ doth it in me, I have found his love, his power, and his wisdom better then my owne, or any besides; therefore I have given my selfe up to him, and I act in him.

How exceedingly doth this frame of Spirit declare the glory of God; this frame of will to Gods will was in the Disciples, *Luke 5. 5*. When Christ bid them cast their net into the Sea againe; they told him *They had toyled all night and caught nothing; yet neverthelesse at thy word wee will let downe the net*. How doth this manifest their love to Christ in obeying him contrary to all their reason and experience of that nights labour, also it magnifies the power of Christ: As if they had said, wee will cast it in at thy command, for thou hast power to make our labour successefull; so it doth the wisdom of Christ, thou art wiser then all wee, therefore wee will obey, not dispute thy commands; marke that clause (*yet neverthelesse*) at thy word wee will let downe the net. As if they had said, should wee owne our wills to be our owne, we should finde arguments enough in our flesh to dispute thy commands. Yet neverthelesse, that there be so many fleshly arguments against thy command, yet our wills being thine we readily obey; this neverthelesse gives the more glory to the love, power, and wisdom of God.

A second Benefit of the will of man given up to the will of God; is this, That it takes the soule off from vain and needlesse pursuits and enquiries, and wholly puts it upon seeking after the will of God; when the soule is brought to this, to seek and have all its light, life, and strength from God, it then seekes no where else; so when it hath given it selfe up wholly to be acted and disposed of by God, then it lookes for nothing but God to manifest his will in what the soule or body should doe or suffer. This single
object

object is a mighty advantage to a beleiving soule; how miserably are such poore hearts puzzled, which have more then this single object to look to for rules to act by, such as when God by his providence brings them to a triall, that they must act or declare for or against him, own him or deny him before men, then they have struglings within themselves. First, to know (after the manner of men) which is the strongest side; and if they find that, yet they feare lest it should not continue; so they would seemingly own God, but yet dare not let goe the arm of flesh; they know not how to trust Gods power and widdome above the power and widdome of the world, and this makes them say one thing one day, and another the next; this uncertainty and perplexity in mens spirits, ariseth from hence, that God is not their single object, they would doe that which cannot be, serve God and Mammon too, they are ambitious, and would be alwayes uppermost, therefore they keep their wills in their own hands, that they may as they think, be able alwayes to gratifie the strongest party. But this makes miserable worke in the soule, and altogether unfixes the motions. You shall never tel where to have that man, that cannot tell where to be himselfe. He must turn with the wind, and unlesse you can tell where and when the wind will change, you shall never know how to find him. This is misery enough for any man, and it is great pitie that any such man, or men, should have power to make more miserable then themselves; But the misery of this man sets forth the beauty and the benefit of that will which is wholly given up to God, and to whom God is the single object it looks after. When God brings forth the soule to discover it selfe to the world, it goes to God and begges of him to discover and manifest his will concerning its motion; For, sayes he, Lord thou knowest I have no will of my own, my will is in thee, thou must discover thy will, before I can know or doe my duty. Now when the soule is fixed upon this single object, it is free from all those poore and low distracting considerations; and though he be made to wait a while to know Gods way, yet he waits patiently, because he knows he hath pitched upon an object that cannot deceive him: and upon a faithfull God that will make known himselfe to him, so that both waiting and working, hath a settlednesse in it, where God is the single object of any soul, and God is so when the will of man is brought over to his will, it hath
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then nothing to enquire after but the will of God, and what ever soule hath that singly in his eye shall never want a cleare object; for God will never hide himselfe from that heart which he inclines to enquire after him, much lesse to such a soule as hath resigned it selfe wholly up to God, to see with his eyes, to hear with his eares, and to work with his hands, to know nor doe nothing but Gods will in his Spirit. God can never leave that soul to it selfe, which hath given it selfe up to God. And this is the language of such a soule, when as duty, worship, and service is required of it, Shew me the will and command of my God in what you require, and I shall soon obey, otherwise I must deny what you require, untill I see it be the will of my God, for there is my will bound up; and truly where God appears not, I must deny my selfe to you and all flesh; For I am not my own but Gods and cannot act but by the command and in the strength of my God, it is not my will nor your will, but Gods will that my spirit can yeeld obedience to, for God is my single object upon whom I look, and from whom onely I can receive light in what I should doe, and strength to act according to that light. This is a great and glorious benefit which comes into that soule whose will is given up to the will of God, it enquires for God, and pursues after the knowledge of his will in all things; for this is the breathing of his spirit to God, *Not my will but thy will be done.*

A third Benefit of our wills given up to Gods will, is this, It carries the soule resolvedly and stedily to its duty, and leaveth the issue and successe to God. If God make knowne his will to this soule, it doth not protract its obedience till God hath made known unto him in particular what shall be the issue of that he requires, but makes this conclusion. The duty is mine, now God hath declared himselfe in it, and the successe is Gods, it is in a safe hand, and I know in the generall it shall be good, because it is in God, and comes from God; but let God take his owne time to declare that, he hath at present made known his wil concerning my work, my enquiry is now at an end. and I wil obey. *Queene Hester* is an eminent example in this, when as God by *Mordecai* had shewed his wills and her duty in that great and weighty besinne of her interceding with King *Abasuerus* for altering of his decree that was to take away the life of *Mordecai*, and all the Je-

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wis Nation, though in the performance of this work she must go into the King without his sending for her, which was not according to the law, and in which shee hazarded the losse of her life as well as her petition; yet duty being made known, shee resolves to obey, though ignorant of the successe, shee takes up the duty with these words in her mouth, *If I perish I perish*. This is a resolved duty that comes from a stedy soule which hath given it selfe up to God, as if she had said, If the issue be to perish, I shall willingly take up that when God declares himselfe in it; but at the present God hath declared his will that I should goe, and that will of God I shall obey though I perish; she doth not stay to know the issue before she goes, whether perish or not perish, but she obeyes the command, & leaveth it to God in his own time to make known his will in the successe as well as the work, whether it be perishing or not. It was a pretious spirit, yea it was the spirit of God in her, and it is the same spirit that brings over the wil of Saints to the will of God, and makes them to be stedy and resolved in their duty. It was thus with *Paul*, he could not forbear his going to *Jerusalem*, though his friends begged him with tears, and he knew bonds should take hold on him there, yet neverthelesse God had declared his will for him to goe, and goe he must, his will was as Gods will, and that manifested his obediencie is stedy and resolved. So it is reported of *Luther* that he should say, he would goe and preach the Gospel, though he met with as many Devils as tiles on the house. *Difficulties cannot hinder duties in such a soule as hath given it selfe and its will up to God*, when God doth but declare his will; for that is all which soules look after, and when God hath declared that, the soule takes it up resolvedly to obey it, and casts it selfe and whole worke and wayes upon God, that he would own him and his work, so as to carry the soul through it, according to the glory of his mighty power, whereby is able to work all things to himselfe, and leaves the issue in Gods hand to the same end, the glory of his Name, saying to God, *Not my will but thy will be done*.

A fourth Benefit of our wills being surrendered up to the will of God, is this, It sanctifies and beautifies the life and conversation of Saints with the image and presence of God. If the will of God be that fountaine which giveth life to all our motion, then surely that motion will be the life of God: that soul which

will

will take up no practice upon trust, but doth try all, and make Gods will the touch-stone to try them, shall be sure never to be deceived with copper in stead of gold; that soule which wil embrace nothing but what God shall first approve of, is in a sure way of keeping it selfe pure and undefiled. Now this is the frame of Spirit which is in such soules as have given up their wills to Gods wil; for their wills being in God, they wil be sure to see his will in all they doe, they can take up no practice but what they have his precept for, and they will give you this for an unanswerable reason, They have no will but what is in God, therefore can take up nor obey no worke, nor wil, but what is the worke and wil of God. And such as walk by this Rule, sayes the Apostle, *Peace be to them and to the Israel of God.* God is such a Rule as can produce no other end, and what ever soule takes its work onely from Gods will, must needs be doing the will of God, which is in a few words to be holy as God is holy; to bring forth the fruits of righteousness, because what that soul receives, is from a righteous God: that soul which hath all from God, is alwayes with God, and the presence of God changes soules into his own image, and that soule which hath its wil in God, must needs have God in his wil and work, which wil certainly make a holy wil and a holy work, because both are made by a holy God.

The new Creature is the most glorious being on earth, for it is God in the Creature; now this is the wil of man swallowed up in the wil of God, put forth in the soule and life of man; And this is the soule that speakes to God truly in the spirit, *Not my will but thy will be done, O Father.*

Fifthly and lastly, When our wills are melted into the wil of God it puts the soule and spirit into a quiet, peaceable, restfull, and serene condition, and it must needs be so upon this consideration. For what can make it otherwise, when all things worke according to the desires of that soule; every thing distinct, and all things together, perfects the end, that this soule drives at, and the soule knowes it, therefore must needs be at rest; the property of this soule is, it hath its wil in God, and desires the fulfilling and accomplishment of no others wil but the wil of God. Now tel me, what can disturb the peace of this soule? Nothing but what is able to frustrate God of his will, and that can be no created being, because God that made it, can when he pleases, make

it returne to its first nothing; that soule hath its peace above disturbance, which hath in it the fulfilling of the will of God; For all the working in Heaven and Earth, doe but fulfill the wil of God, and make up the peace and rest of that soule which is bound up in the wil of God. And upon this consideration our Saviour tels his people, That their joy shall no man take from them because their joy and rest is in God, above the reach of man or men: and this is the main reason of that vasse difference that is in the spirits that live in him, and the men of the World that live in the World, in regard of the rest and peace that is in the bosomes of the one, and the perplexing distractions that are in the hearts of the other. Sayes the soule that hath given up his will to God, I am at rest, for I know in all the workings in the world, he is perfecting his own will, and setting up his owne glory; and his wil is my wil; it Gods will be done, I have all done that my soule desires, therefore nothing can disturb my rest. But now ask the worldling how is it with him in point of rest? O (sayes he) never worse, the world is so unquiet, so full of trouble, hazards, and change, that a man cannot tell where he is safe, nor when he is wel, nor doe we know when it will be better, when some hopes of rest appeare, then new troubles nip that in the bud, so that I am hopelesse of any rest in the world. That is very true, sayes the gracious soule, for the earth that must be shaken, and is ever shaking, was never made for a place of rest; but did you enjoy God, and live in the fulnesse of that love which soules live in that have given themselves up to God, your mourning; would be turned into joyes, and your sad complainings into high admirings of the power and wisdom of God, that makes all things, perfects his ends, and lifts up his glory. Truly, sayes this soule, I remember the time when it was with me as with *David*, my heart repined to see the wicked fat and flourish; but since my wil hath been moulded into the will of God, I can repine at nothing, because now I know all things shall fulfill the wil of God. I have knowne the time when my spirit hath been disturbed if God should seeme to set me aside, and use others in my place to doe his work; but truly no such thing disturbs me now, my will is in Gods wil, for it is the wil and work of God to be done, that I mind; not the instrument that doth it; nay, Gods will in altering of his instruments, satisfies me as much as any other part of his will: for it is

the doing of his will that I rest in, and this makes me alwayes at rest, because God is alwayes accomplishing his own will : therefore, sayes the Psalmist, in the 45. Psalme *I will not feare nor be disquieted, though the earth be removed, and the mountaines carried into the midst of the Sea, though the waters thereof roare and be troubled, though the mountaines shake with the swelling thereof.* No, why not? What is the reason of it? *Why the Lord of Hosts is with us, the God of Jacob is our refuge.* This is the reason, He lived in the power, love, and faithfulness of God, and so could not be moved ; that which could move the earth, and carry away themountaines, the great men and powers of it, could not disquiet him, because not remove him from his God. Our Saviour intimates thus much unto his Disciples, *John 14. Let not your hearts be troubled, you beleeve in God, beleeve also in me.* (1.) Beleeve in God, live in God, and rest on God through me, and your hearts will be at rest. When the wil of Man centres in the will of God, the peace of God centres in the bosome of that man ; When God makes any soule to sit down in his wil, he doth also make that soule to be at rest in his wil, and his love, till he take it up for ever into the fulnesse of his glory.

This is an unparallel'd benefit which that soule enjoyes that hath given up his will to the will of God. We have an example of this in *David, 2 Sam. 12. 16.* whilst the child was sicke, he besought the Lord for it ; but when he knew the childe was dead, *He arose from the earth, washed and anointed himself, worshipped God, and went to his own house, ate bread, and refreshed himselfe, 19. 20.* And in the 22, 23. verses, he tels us the reason of it. While the child was living, he besought God for it, he could not tel but it might be his will that the child should live ; but when God had declared his will in the death of his child, that satisfied *David*, so that we see, clearly, it was the will of God hee looked after, and that being revealed, the heart is at rest ; and it's only a heart that is thus bound up in God and his will, that can be at rest. Gods will is either the rest or the trouble of every soule ; where it is the rest, that soule must needs be at rest, because his wil shall alwayes be done ; but where it is the trouble, that soul must ever bee in trouble, because his will is ever fulfilling. Now it cannot but bee the rest of that soule which hath its will in God, and disquietments of such wils, as are out of, and contrary to God ; that soul must needs be at rest, which hath his wil in Gods, because let God

strip

strip it of what he pleaseth, yet it finds more in God, then it can lose for God, more love, more life, more joy, more riches, more honours, and more pleasures; then it must needs follow, more peace and quiet in such spirits. The only way to be at peace & quiet, is to be out of our selves, and of the world in our wills; & in God. This soule gaines its will by losing of it, he hath what he desires, that in all times and things Gods will must be done on Earth as it is in heaven.

But if our hearts should ask this question, If there be such great benefits that doe accrew to the soules of Gods people, in having their wils moulded into the will of the holy God; then what hinders that this work is not wrought upon the wil of every man?

To this I answer, There be three things especially which hinder.

1. Ignorance of God.

2. Unbeliefe.

3. Love of the world.

First, It is ignorance of God, in his love, and the working of his love, that makes the soule long to give up it selfe and its will to God; and this appeares clearly in what hath gone before. The blind man cannot judge of colours, & he that knows not an excellency, can never close with it: it is all one to a swine whether he tramples upon pearles or peble-stones, he cannot distinguish. There is not a greater evidence of ignorance, then in such a question as was put to the Spouse, *What is there in thy beloved more then in other beloveds?* It is a signe they were ignorant of her beloved, that should make question what was in him more then in other beloveds; had they known him as she did, they would have confessed he had been the fairest among ten thousand, and admired his excellency, not compared it by a question to poor low empty things. Now from this ignorance it arises, that men keep their wils to themselves, and doe not surrender them up to God, because they know not God, nor what gainers they shall bee in so doing.

Secondly, Unbeliefe, and this is the grand cause; for though men may have a fleshly knowledge of God and Christ, yet if they know not God and Christ in spirit, there will be no trusting in them, nor believing on them; and there can never be a resigning the will over to God. All the eminent examples which

we have in Scripture of this giving up the will to Gods wil, we shal find it in the fruits of faith, *Heb. 11.7. By faith Noah obeyed the wil of God and builded an Arke. 8.9. verses.* So by faith *Abraham* gave his wil up to God, in leaving the place he was in, to goe to a strange countrey which he did not know, and soj urned in the Land of promise as a stranger. And in the 17. verse, when God tried *Abraham* in that superlative streight to the flesh, whether he had given up his wil to Gods wil in commanding him to offer up his sonne *Isaac*, the Text saith, *By faith he did it*; he had by faith resigned up his own wil to Gods, & did believe Gods wil better for him then his owne, so b^y faith he obeyed. verse 23. It was by faith *Moses* parents hid him three moneths, that their wil was Gods wil comes from faith. So by faith *Moses* when he came to yeares, obeyed Gods wil, and left *Pharaohs* Court. And by faith the children of *Israel* gave up their wils to God, and followed his wil through the red Sea and the long wildernesse into *Canaan*. Thus it is beliefe in God that centers the wil in God; and so consequently unbeliefe that keepes off the wil from centring in God.

Thirdly and lastly, inordinate love to the world keeps off the wil of man from closing with Christ; they are affraid to lose something of the world, if they give up their wils to Christ. This made the *Gaderens* to desire Christ to depart out of their Coast, *Mark. 5. 17.* because in the fulfilling of his will when as he cast the Legions of Devils out of the man, and suffered them to goe into the swine so that *the swine ran into the Sea and were drowned*; they desired no more of his wil to be done, if it took away their swine. This worlds love is swinish love, it loves not that Gods wil should be done, if in the fulfilling of it there be but a cropping of any creature bud. This love puts a great value upon the things and esteem of the world, and therefore refuseth to give up its wil to God, because he seeth that the wil of God commands the offering up of an *Isaac*, and he not being acquainted with the spiritual in-coming of God to his soule, nor beleiving the love and faithfulness of God, refuseth to resigne up his wil to God: but as the unjust Steward would make friends of the unrighteous *Mammon*, gives up his wil to the possessing and esteem of an empty world, values them more then God, loves them better then God, and therefore give up their wil to the world and not to God, reading
this.

this lesson backward, and say to God, not thy will, but our will be done.

This truth is full of beauty in its information, and in the application of it, and the soule closing with it, it makes an exceeding glorious Christian.

First, It informes us whence all trouble and rest both within us & without us do arise; and that is clearly in this from our wils out of God, & our wils in God; that will which is not in God, is in opposition to God, & so is God to it; now hence it is that all troubles arise both within & without the soul, because God is always fulfilling his owne will; and this is a continual crossing such a wil as is out of God; that wil that lives in it selfe is tortured every moment of selfe-disappointment, which doth follow it all its dayes, and in all its designs, because it wils and designs contrary to God; Disappointments are dreadfull things to such a man as wils for himselfe, and lives in his will, his will being disappointed, in which his life was bound up, the man must needs be a life-lesse miserable man; this was the ground of *Pharao's* troubles about the children of *Israel*, his will was in opposition to Gods will, in their going to worship God in the WilderNESS; God in every act of his providence was fulfilling his will, and this eate up the very bowels of *Pharao*: and this is the very cause that makes those tyrants over the consciences of Gods people in these dayes so restless, because in opposition to them God is fulfilling his owne wil; Hee wil have his people free from their wils to worship him in his Spirit; and though they pursue with all their might to hinder this wil of God in his Saints, yet they imagine but a vaine thing, and shall compasse nothing in the conclusion but their owne ruine: God may suffer them so far to have their owne wils, as to drive Saints to the Red Sea; but all that shall fulfil Gods wil, not their wil; for then will God bring their greatest disappointment, and certaine ruine. This was also proud *Hamans* case, his wil was to destroy the whole Nation of the *Jewes*, as we may see in *Esther* 3. But this was not Gods wil, *Haman* he designs according to his will; but it being without God, observe the fulnesse of his disappointment, and the Justice of God returned into his own bosome. In *Esther* 6. & *Esther* 7. and vers. 10. of Chap. 6. *The King asketh Haman what should be done to the man the King would honour?* Doubtlesse *Haman* thought.

thought the King meant himselfe, and therefore makes him this answer in *vers. 8.* *Let the royall apparrell be brought which the King useth to wear, and the horse that the King rideth upon, and the Crowne royall which is set upon his head, and let his apparell & horse be delivered to the hands of one of the Kings most noble Princes, that they may aray the man withall, whom the King delights to honour, & bring him on horse-backe through the streets of the City, and proclaim before him, thus shall be done to the man whom the King will honour.* It appeares cleare by this counsell, that selfe was in his heart ; but observe in *vers. 10.* the miserable disappointment of this proud selfish man, *Then the King said unto Haman, make hast, take the Apparrell and the Horse as thou hast said, and doe even so to Mordecai the Jew that sitteth at the Kings gate ; let nothing faile of all that thou hast spoken.*

First, *Haman* is disappointed in that he is not the man.

Secondly, To aggravate his misery, *Mordecai* whom he hated he is the man ; (for whom he had beene inventing death and dishonour) God makes him the instrument to invent honours, and to compleat this miserable disappointment. *Haman* himselfe must be the Kings servant to honour *Mordecai* whom he hated ; we see by *Hamans* answers to the King, what proud and selfish men seeke after ; but their wills being out of God, the higher they climb, the lower they fall, and the greater their expectations be, the fuller of misery is their disappointment ; Yet the justice of God left not this proud cruel wrath, but brought him to be hanged upon the Gallows of fifty cubits high, which he had in his wil appointed for *Mordecai*. This is the fruit of having our wills out of Gods wil ; So *Jonah*, his will was the gourd should continue ; but that was not Gods will, therefore dye it must, now how doth this disquiet the man, even so much that he seemes to justify his anger ; there was no cause of his discontent, but that his wil was not in Gods wil.

Secondly, This doth informe us whence this rest & quiet that is in the bowomes of Gods people doth arise ; namely in this, that their wills are in Gods wil ; therefore when God declares his wil under any dispensation in the World, they are at rest ; for the appearance of his wil makes their rest ; all things besides this brings disquietments upon the spirit ; but when the wil of God appeares, it silences all dispute, and quiets all thoughts in the heart of him that

that hath given up his wil to Gods will; this soule doth not quarrel with, but kisseth the feete of God; when the will of God lay, it there, it is in spirit at rest upon a sicke bed, because of the wil of God there. Disappointments in the outward man do not sease upon this man to disturbance, because the wil of God is in them, and that is his rest; he is best at rest in that wherein he seeth most of Gods wil discovered to him, what ever it be in its owne nature; this soule can say with *David*, when Gods will appeares in it; *It is good for me I have beene afflicted*, and makes this the discovery of the good and evill of all he meddles with; namely, the wil of God. If Gods will appeare in it, he acknowledgeth it to be good; but if he see not that, he cannot own it as his good, or any thing for him to rest in; for he rests wholly in God, and it is nothing but the appearance of Gods wil that makes his Spirit at rest under every dispensation of God, and from thence this soule hath a quiet being.

But againe, This truth doth informe us as Saints of our duty, to enquire after Gods will in all we do, or require others to doe. The wil of Christ was, that the wil of God should be done; so is the wil of Saints in conformity to the wil of Christ their head; and if to be done, then surely to be known; Nay, Saints ought to doe nothing before they know the wil of God in it. If this rule were observed, there would not be so much doing and undoing as this uncertaine age affords. If God led men into what they doe, hee would so own them that they should not be ashamed of it; this is the true reason why men doe and undoe, because in what they doe they seeke their owne wils, not Gods wil; but hee that hath given up his wil to Gods wil, before he works he wil see Gods wil, this is the true reason why the men of this World with all their power and policy cannot make Saints worship as they doe (the unknown God) or at leastwise in such a manner as they know not, whether it be the wil of God or no. I say this is the reason, because they are bound up in the wil of God, so that they cannot worship any unknown God, nor the God they know in any manner, but what he makes known to them, to be his wil that they should worship him in. If men be truly zealous for the worship of God, it can goe no farther then this; That such as know him and his wil, should worship him according to his wil made knowne to them; for any thing else cannot be the true

true worship of the true God. Now such as know God and his will in truth, the spirit of truth, they are a willing people, to worship God according to his wil made known to them by his Spirit, in which they worship him. If this were seriously considered in the Spirit of God, it would appear to be the beauty of Saints not to act before light, to know Gods will, and so to doe it, therefore Saints should be teaching one another in the Spirit, but not to force any where the Spirit hath not taught, then there is no neede of forcing; for the Spirit of God that teacheth, doth also leade his people into obeying of his truths and wil. The Saints in truth speak thus in the spirit of truth to God: *Not my wil,* nor the wil of any man or men, *but thy will be done.* Therefore Lord shew me thy wil, and it sufficeth; he that rules should enquire after the will of God to rule by: and he that is ruled, for the will of God to be the rule of his obedience. Oh that our Rulers did enquire after, and finde out this rule to rule by; *Then would righteousness flourish in the Land as a greene Bay-tree. and the branches of it would cover the Land, with that much desired peace.* It is the want of this which makes the want of peace; did Governours and governed seeke Gods will and not their owne, both they and the Land would soone be at peace in the righteous wil of God. If men did truly enquire after Gods wil, that they might loose their owne wils in his, the contending for our owne wils would be at an end, true rest and peace would come into our soules and this Nation; for this is only true rest to rest in God and his wil.

But then how excellent is this in that soule, which doth in the Spirit of God truly apply it, and close with it, that hath indeed its wil only in the wil of God, and desires nothing to be done for it but the wil of God, nor in it, but Gods wil, nor to it but Gods wil; that desires to thinke, speake nor doe nothing but Gods wil; that hath but this one single object to looke after, the wil of God, and finding that, hath found its joy, hope, peace, riches, glory aimes and ends, with all the good can be named, so that the soule can joy in the Lord alwayes, have this hope alwayes lively, his peace continually within him, his riches constantly by him, his glory certaine, because above himselfe in the wil of his God, and his aimes and ends certainly accomplished, because he hath all these in God, his wil being only in the wil of God. The workings of God in the World, which perplexes other men,

men, satisfies this man, because the will of God is done in them, and by them; this is indeed the very top-branch of Christianity: this was Christs lesson when he was going out of the world, and that soule which learns this lesson is going with Christ out of the world, I mean not bodily, but spiritually; not the flesh dying in the world, but his spirit dead to the world: as *Paul* crucified to the world, and the world to him, both agreed; he had as little spirit for the world, as the world had satisfaction for his spirit; his spirit was bound up in God, and that must needs make an excellent soule, which hath its all in God, and from God; its will so in God, that it can will nothing to be done, but the will of God, *Not my will, but thy will be done.*

CHAP. XII.

No man exceeds another in Excellency, but
by received Mercies.

1 *Cor.* 4. part of verse 7.

For who maketh thee to differ from another, and what hast thou that thou didst not receive?



THIS Scripture is to my understanding, one of the most humbling pieces to the flesh, and fleshly Pride of all men and women, that the whole Book of God affords: humility is the generall scope of the Apostle in it, and he hath very fitly suited his Arguments to his end; the Apostle both argues and proves his Argument in this Scripture by way of question.

This Scripture may fitly be called a paire of questions, or a two-fold question, and it speaks most properly to a paire of grand lusts and sins, that are in the hearts of all men and women by nature;

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Namely,

Namely, pride and peevish repining; Now to the finding out, and answering of these two in the Apostles language, I shall bend my meditations.

And first the proud heart: Now if you ask me a definition of a proud heart, I shall first answer in generall; the tree is known by the fruit, and the fruits are so many that they cannot be gathered all into so narrow a compasse: but so far as God doth enable me, I shall give light into it by these words following; namely, A proud heart is a heart lifted up in it selfe, despising all that are below it, and envying all that are above it.

Pharaoh is a full testimony of this truth, *Exod. 5. 2.* when *Moses* and *Aaron* went in and told *Pharaoh*, *Thou saith the Lord God of Israel, let my people goe, that they may hold a feast with me in the Wildernesse.* Mark his answer, *And Pharaoh said, who is the Lord that I should obey his voyce to let Israel goe?* As if he had said, Doe you tell me of the Lord, is there any above me that should require this people out of my hands?

Here is an exact embleme of a man lifted up in himselfe, and despising of all below him and above him too: But when God by his judgements had forced him to let his people goe, in which God and his people were above *Pharaoh*, see then how full of envy this proud man is to God and his people, that he musters up all his strength to hinder God in his designe, and to destroy his people; so that *Pharaoh* is a full proove to all these particulars of a proud heart.

That poor wretch *Herod* was also lifted up in himselfe, who when he had made his Oration, and the people cryed out, *the voyce of God and not of man*, he took it to himselfe, for that was his end to lift up himselfe; this is the foundation princ pally of all proud hearts.

So *Nebuchadnezzar* in *Dan. 8. 15.* when he had threatned *Shadrach*, *Meshech*, and *Abednego*, what he would doe to them, if they should not at his command fall down and worship the golden Image which he had set up, that he would cast them into the fiery furnace, *And who is that God that shall deliver you out of my hands.* This is indeed superlative pride, the man in his own thoughts had set up himselfe above God. So he that builded *Babell* tells us his designe, that he might say in the conclusion, *Is not this great Babell that I have built?* His proud heart was lifted up in himself, and

and that made his work stable to his heart, to lift up his own name, so as he might call *Babell* which he had built.

These also are the proper characters of proud *Haman*, he was so lifted up in himselfe, that if poor *Mordacai* bow not his knee, the man is restlesse, despiseth him, plots his ruine, and with him all the Nation of the *Jews*, yea even *Esther* the Queen that was above him. The proud man to set up selfe, despises and envies all below him & above him; a proud heart is boundles in seeking to set up it selfe.

So proud *Goliath* despised little *David*, thought him fit for nothing but to trample upon.

These proofs of Scripture, with the spirituall discoveries of this sin in our selves and others hearts and lives, will be testimony enough to prove the definition of a proud heart. That a proud heart is a heart lifted up in it selfe, despising all below it, and envying all above it.

It will well become humble Saints to consider how fully the holy Ghost by the Apostle doth answer and silence this proud flesh and spirit in every part of it, and that by way of questions which can receive no answer but in the plucking up of pride by the roots. As if the Apostle should say, You that are lifted up in your selves, and make your boasts of your own wisdom, riches, strength, power and greatnesse above others, come you forth and answer me this question, *Who maketh thee to differ from another, and what hast thou which thou hast not received?* Dost thou call the wisdom strength, power, and greatnesse that God hath bestowed on thee thy own? And is it thy businesse to lift up thy name by these? This is thy mistake; thy pride is thy own indeed, thou mayest call thy selfe and the first *Adam* thy own originall for all sin and evill; but God is onely the originall of all good: now if thou exceed theirs in evill, it will be no advantage to lift up thy selfe by; for the more sinfull, the more miserable thou art: but if thou exceed others in good, as knowledge and the like, thou hast in this little reason to lift up thy selfe, for thou art not the originall that thou gloriest in. It is what thou hast received that makes thee to differ from another: wilt thou lift up thy selfe as if thou wert full, because God is full? I tell thee O proud man, thy difference is from donation; thou art more then another, because God gives thee more then another, not because thou art more in thy self: therefore shew me a reason why thou art lifted up in thy selfe;

selfe; wilt thou be proud of thy sins, for thou hast nothing else of thy own? Nay, it is thy sin to be proud of any thing thou hast received: Wilt thou lift up thy selfe in that which is another's? Rob God of his glory to cover thy own face with it? Nay, wilt thou be so wicked as to make thy selfe as it were God? His wisdom thine, and thy selfe the originall of his gifts? Thou forgettest and seemest to deny that thou hast received that which makes thee to differ, when as thou goest about to set up thy selfe.

Againe, shew me thy reason why thou despisest all that are below thee, and envyest such as are above thee; is the one too low, and the other too high? Why consider who 'tis that makes the difference in them, it is the same powerfull God that maketh thee to differ, by what thou hast received more then those below thee, and lesse then such as are above thee. Now thou canst neither despise the one, nor envy the other, but thou do'st it to God in both; for the same wonder-working God which makes thee to differ in excellency and glory from them, makes them also to differ from thee in the same; what thou hast thou hast received, so have they: when thou canst make one of thy hairs black or white, thou mayest have some seeming good to lift up thy selfe, and expect other channells to run into thee, but till then be silent: and if thou canst not answer these questions, *Who maketh thee to differ from another? and what hast thou that thou hast not received?* Then for shame lay down thy selfe at the feet of that God from whom thou receivedst all that good and excellency which makes thee to differ from the lowest degree of sin and misery. This Scripture to a proud spirit, is like those words of our Saviour to him that came to the marriage feast without a wedding garment, *Friend (sayes Christ) how camest thou in hither, not having a wedding garment?* And the Text saith, *The man was speechlesse*; So truly I believe will every proud spirit be, that God puts to answer these questions, have nothing to say, but lie silent under this conviction, That God is all good, and himselfe nothing but a spring of evill. From whence comes his Pride, but in that he differs not from other flesh in a state of nature: and I wish it could be truly affirmed, that Pride were not in any but such as are in their naturall condition; But this I dare affirme, that so much Pride which is in any man or woman, so much of the old *Adam* is still remain-
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ning in that soule; for Pride is a fruit of the flesh, and is that which God hates, and sets himselfe against. I may say of Pride it is the originall of the Devill, and there is no sin in the soule of man or woman which gives the Devill more service then this doth.

We have in what hath gone before had some weak discoveries of the principles of it. If the Spirit of God be our light, it will not be lost time nor pains to look into the practises of those principles in these few following particulars.

As first, The proud man seeks to raise up himselfe, and not in all to lift up God higher then himself; His work is all climbing work, he cannot endure to have any man above him, this is that he plots for and acts for; namely, to lift up his own name, and his own will. He is very industrious to build *Babell*, that he might say, *This is great Babell that I have builded*. He seeks to be uppermost, that all law and rule may come from his lips; and if this be opposed, the man is abundantly enraged, as appears by *Nebuchadnezzar*, when his visage was changed by his wrath, and he commanded the fiery furnace to he heat seven times hotter then before, and that *Shadrach, Meshech, and Abednego*, should be cast into it, because they disobeyed his commands, and would not fall down to worship the Image he had set up; this very thing is the practise of all proud hearts so far as they can reach; God chaines up such spirits as he did Sathan from *Job*; but this is properly their hearts, and so far as their chaine will goe, they practise: The proud man makes use of one step to advance him to another, but not in any to lift up God above himselfe, for that is a contradiction to the principles he acts by; where God is lifted up, there the flesh is thrown down: But the proud mans glory is his flesh, not God, and that is really his businesse where ever he is, to lift up himselfe, and it is the disquietment of his soule when this designe doth not prosper; but let such spirits take the Apostles questions to answer, *Who maketh thee to differ? and what hast thou that thou hast not received?* Dost thou know thy originall, and by what power thy progresse hath been made from step to step? Hast thou mounted with thy own wings, and climbed up to what thou art with thy own hands? Or hast thou received that by which thou differest from another? Look upon dead bones, and tell me if they can live; if you say no, I say it is your ignorance, they can live

live by the same power you live, you that were dead clay, live by what you have received, so can these dead bones. Where the Spirit of God sets home these questions upon any soule, it will not onely silence, but crucifie this principle and practice of pride in it.

Secondly, a proud mans practice is to keep others under him, that he may keep up himselfe, to make the comforts of other men, the footstool of his pride, to trample others into nothing, that he might make himselfe all. So did proud *Haman* in his heart and deligne against poot *Mordecai*, and the whole Nation of the *Jewes*. Pride is a lust that burns up others to maintain it selfe, and builds upon those ashes, it must either have the knee or the life of all that stand before it, he that will not bow must break, when a proud man is supream in power. For this is the improvement of his power, to keep others under that he may keep himselfe up. The proud man is so malicious, that he would have none happy but himselfe, and therefore makes the proprieties of other men a sacrifice to this his lust, and so pleaseth himselfe for a few moments, like those that have the crackling of thornes under a pot for their joy; but the Apostles question (*Who maketh thee to differ, and what hast thou that thou didst not receive?*) will be as hard to the proud man in this practice, as in the former: for he that onely differs by what he receives, will but ill justifie his trampling upon another, that hath not received so much as himselfe. When God that gives the talents, makes enquiry after the improvement of them, and findes it to be onely so, he will not give the testimony, nor the trust of *Well done good and faithfull servant*, to such a soule. God makes it his glory to lift up his people, to make them heirs of himselfe, joynt heires with Christ in glory. Therefore the proud man that keeps others under, that he may keep up himselfe, hath not his precept, principle, practice nor example from God, and therefore hath no reason to expect, that in his way of pride God should either own him, or prosper him; but that God in lifting up of his own glory, should trample the proud man under his feet, as he doth others for the keeping up of himselfe.

Thirdly, a proud man he scorns and slights such as are below him, because he is above them, he scorns and slights them in their counsels, in their kindneses, and in their requests. A proud man scorns
that

that he which hath lesse power and greatnesse then himselfe, should advise him, and from hence slights the counsell, and if the poore man serve the proud man with kindnesse, he takes it as duty, so slights the love, and scorns the man and his service. And if he make request to him, nay though it be for justice; if he doe not admire him, he must keep off, and know his distance, and he shall be heard at leasure, he is not of magnitude enough for his consideration, he is above low persons and things: in his thoughts, he cannot looke upon any thing below him, with any other eye then an eye of scorn, as the proud Pharisee upon the poor Publican. This practice in proud men and women, doth better discover it selfe then any pen can doe it: but to such I shall also give the Apostles two questions, *Who maketh thee to differ? and what hast thou that thou didst not receive?* And when they shall be answered, I beleve both the principle and this practice of pride will be rooted out of the heart, when the soul is made to confesse that God makes it to differ: and it hath received all its excellencies from God, it will then scorn none below it selfe, but by such an object consider from what God hath raised it, and admire that power and goodnesse which hath bestowed excellencies upon it, pitying not scorning any below it selfe.

Fourthly, a proud man when he hath any power, will soon be imposing beyond the just limits of his power. A proud man is in nothing more discovered, then by his impositions, it is the pride of his heart, puts his power upon imposing; else says that heart, my power will not be known. Now when pride sets power on work, it carries it quickly beyond its bounds: Pride is a swelling lust, very hard to be bound; but where it is chiefe in the heart, and gives rule to the Power which is in the hand, that hand and heart soon forgets its bounds. We have an example of this in the Decrees of *Darius* the King, *Daniel* 6. his Power though his Power had no bounds because he was a King, therefore he makes a Decree, according to the advice of his wicked Councell, which was futable to his own proud heart: *That whosoever shall ask a petition of any God or Man for thirty days, save of himselfe, should be cast into the Lyons Den.* The ground of this Decree was to make a snare for *Daniel*, whom they confesse (in the fourth verse) to be faithfull to the Kingdome, and that they had no hopes though they sought to destroy him, but they knew he was as faithfull to his God, as to the

the Kingdome, so that if a Decree were made against his worshipping of God, that would reach him. I shall forbear to open this Scripture in this place, because it is not so proper to the thing in hand, though I believe the doing of it would open the hearts and practices of many men in our dayes; but onely make use of it thus far, to prove that Pride in men of power makes them to impose beyond their power to set themselves above God, and make Decrees against God, in stead of defending the praise-worthy, to make Laws against that which is praise-worthy, because God hath set or suffered them to be in the throne amongst men, they put forth their power into the throne of God; namely, the conscience of his people. That power which Pride sets to work, sticks at no Decrees: If men that would lay snares for the people of God to destroy them, come and desire this Power to make Lawes and Decrees how Gods people shall worship him, or that they shall not worship him at all; these Decrees shall soon have their hand and seale. The Devill doth make Power by Pride fit and ready to oppose any thing of God, and to impose any thing upon the people of God; it is the property of Pride to seek the ruine of such as bear the Image of the humble God. Now if nothing can be laid to their charge of unfaithfulness to the place or people where they live, then a Decree concerning the worshipping of their God must be made to reach them, though such as make it, goe beyond their power, that shall not be stuck at where Pride guides the hand. Pride seeks power to make that its servant; that which Pride wills, the Power it hath, shall work: Power in the hand serves Pride in the heart, and therefore keeps not within its bounds, because it is the servant of Pride. But to this also the Apostles questions are very proper, *Who makes thee to differ? and what hast thou that thou hast not received?* Is thy power thy own, or must thou account for it? When the Lord calls his servants to give an account of their Talents, dost thou differ in this that thou hast more power then others? tell me, *Who made thee to differ?* Is thy power originally in thy selfe, or didst thou receive it from God? Thou wilt not say thou art thy own originall, because thy perishing condition will disprove thee; well then, God is: now tell me how thou wilt answer God in going beyond thy received power, especially when the same hand that gave thee power, gave thee also a rule to bound that power by, that thou shouldst not be a terror

terroure to good workes but to evil: Therefore he that doth good, should not be afraid of the power. For the end of power is from God, to protect and defend those that doe good, & walk praise-worthy. Now that proud heart which puts forth the power that is in its hands, beyond these bounds, will have a sad appearance before God at the day of account. His pride that over-actes his power, will not then excuse him, but condemne him; and it will then be his chains of misery to consider how his pride hath in his power out-run the bounds that God hath set him, and exceeded the latitude of that commission which he had received. But this is the effect of power when it is in the hands of a proud heart,

Fifthly and lastly, A proud heart is proud of it selfe, of what it is, & what it hath, of its gifts, ornaments and qualifications, you shall finde some proud of beauty, that at most is but skinned deep, and some so wicked as to paint their skinned, to make a subject for their pride. Such as have their beauty by nature, without art, must know this, that they have received it, if in that they differ from others, and that one storme of sickness can blast it, which their flesh is capable of, and as subject to as any others, and that there is a certaintie of time for pale and grim death to take up its habitation in those faces, so that they have little reason to be puffed up with perishing beauty, that which must as certainly fade as the flower in the field. You shall see another proud of his honourable Titles as he calls them; and truly this is the emptiest of all bubbles, it is but a breath, it costs him but little that gives it, he will spend as much breath upon the lowest subject that affords him matter of discourse, these Titles are indeed the pleasing dreams of deluded fancies, if put in one equall ballance, and held by a steady hand, *Sir*, will weigh as heavy as your Honour. But if honour be given where honour is due, according to Gods rule in his word, there honour is more then a title. I but there it will be no subject of pride, but humility: for such as are honorable in spending, and being spent for God (and other true honour I know none) such as I say doe well know they have received all from his fullness, which maketh them to differ from others, and therefore their business is to lift up God, and not themselves, and if to glory, to glory in the original of their honour, which is God himselfe.

Another it may be, is proud of his wealth, which he hath, as he thinks in his own hands, more glittering clay then his poor neighbours have, and therefore he thinks himselfe great, Lord of all, and to be served and observed by all; he forgets that it is uncertain riches, which make themselves wings and flye away, he remembers not the case of *Iob*, that was stript of all his great possessions in a few moments. Sure I am, such as are proud upon this account, did never spiritually understand and consider the Apostles questions in this Scripture, *Who maketh thee to differ?* And what hast thou that thou hast not received?

Another man he is proud of his wit, good language, learning, and good education. I confesse these are very good when sanctified to such as attain them; but exceedingly abused when they are made the subjects of pride; thou canst not deny but these are received gifts and qualifications, where then is the ground for pride, why dost thou glory as if thou hadst not received them? Thy wit thus abused, may justly be called home again, and thou left a foole for thy paines. Hee that is proud of his wit forfeits his wisdom, & is no better then a witty Foole in the eye of a humble wise man, who justly counts him a Foole that is proud of his wit and parts, because he that is truly wise, is humbled by what he receives, and not made proud by it. This root of pride hath a numberlesse number of branches, but this one Scripture cuts them all off, and tels the proud man plainly. You have nothing to be proud of, what ever you have you have received, and if you differ from others, it is because you have received more then they. It is reported of the Popish Religion, that they hold ignorance to be the mother of Devotion, I may truly say, because I can make it good, that ignorance is the mother of pride. For whosoever is proud must needs be ignorant, That what they have it is received. Were this truth spiritually understood, it would pluck the wings of pride, and make the peacocks plume to fall, to consider that he stands upon anothers legges, sees with anothers eyes, acts by anothers strength, and is nothing but what he receives from a fountain, which he cannot command (and that is God) who makes of all clay what he pleaseth, and gives to all according to his own good pleasure; The proud man is proud of his sinne, for he hath nothing else of his own, that which he pretends to he is a debter for.

Having

Having thus farre looked into the principles, and some of the practises of pride, it will become wise Christians to improve what God discovers to us.

And first Me thinks this should put an odious visage upon pride, in the eyes of every understanding Christian, and make the sin to be abhorred where ever it is found, and most of all in our own bosomes and practices ; For pride makes a man a foole what ever he thinks himselfe ; in it he boasts of that which is not his own, as though it were his owne, and so no truly wise man will doe. The folly of a proud man is to set up and advance himselfe, when himselfe is nothing but an empty vessell, to be full or empty as it pleaseth God.

I know no greater folly under Heaven, then this. The confused Chaos at the creation, might have pretended to as good a title of glory in it selfe, as proud man can doe ; if God withdraw himselfe, and his gifts from man, I know not what title to give that which is left, but a scrap or peecemeale of the first Chaos, and hath no more right to glory, then the lump or heape of Confusion which it came from.

Pride in the heart doth not onely make a man to be a foolish man, but it also makes him a wicked man ; if he can but get power to shew himselfe in his owne colours, this man will not stick to crucifie the lives, liberties, consciences, and all that is indeed deare to others, to make a Sacrifice for his lust of pride ; though he hath no power but what he hath received, yet he hath so much cruelty as to make use of that power, beyond and contrary to that end hee received it for ; Otherwise the impositions upon the people of God, in the matters of their God, and the persecution of them (for not obeying men rather then God) would finde no footing in the World. If pride in men doe not make them act further then they have received Rule and Comission from God, his people would not complain ; as they doe at the Throne of Grace, for being persecuted ; because the Rule of God is *That every man be fully perswaded in his own bosome, for whatsoever is not of faith, is sin, Rom. 14. 5. 23.* But the proud man puts forth his power beyond the bounds which God hath set him, and is so cruell that he cannot heare the cries of the poore people of God, which onely plead for Christian forbearance, and doe professe a singleness of heart, as in the presence of God, they are

are ready to obey their commands to the uttermost, so farre as God shall fully enlighten and perswade them it is his will, so that in what they doe, they may not sinne through unbelieve. And sure I am, nothing but pride and cruelty can stop an eare to these cryes.

How ugly now must pride needs look to the eye of a godly soul? And how doth such a soule observe the folly and cruelty of pride? This should make every soule exceeding earnest at the Throne of Grace, that the Lord would by the fire of his own holy Spirit, destroy the lust of pride in them; It is the throne of the Devill, O beseech the Lord to destroy that throne; it is the very flames of hell in the soule, O begge of the Lord to quench them, and wholly to extinguish them by his Spirit. Pride in the Soule is the Devils Banner of defiance against God, O be earnest with the Lord of Hosts to make himselfe in thee a Conquerour over this lust. Where pride reignes, God abhorres; where that is King, Christ is an enemy, O therefore implore the power of Heaven to keep this under, to destroy it, and root it out of all its strong holds in the soule; All the Devils in Hell without the soule, are more easie enemies then pride within the soule, that man is a perfect slave, which hath pride for his Master; and untill the Sonne and Spirit make a soul free, it will never be free indeed.

We should be therefore often with God, beseeching him that Christ may live in us by his Spirit, to make us free from the sinne and slavery of pride. That soule which begges of God the death of pride in it selfe, hath a promise attending its petition; for it is according to the will of God. God having declared himselfe an enemy to pride, O that all Saints were like God in this, open declared enemies to pride in themselves and others, improving all their interest at the throne of Grace, that God would destroy this peace of Selfe and Satan roor and branch out of the Soule, that neither Fruit nor Branch may ever grow upon it more,

Againe, From this discovery of a proud man in his principles and practises, I have learned thus much: That if ever I should be called to put power into the hands of any man or men, and to entrust all those liberties which I could commit to trust into such hands, I would make this a general rule, of al men to avoid a proud man;

man; for I would never trust a foole with power, not a cruel man with my liberties, and I am sure a proud man is both these; so that surely that person or Nation shal never but be miserable that committeth power and trust into such hands, such men as single persons are the burthen of a Land; but put power in their hands, and they will be so farre as their power will reach, the ruine of that Land. Though men as Gods instruments give a proud man his power, yet he soone forgets that he hath received the power, by which he differs, and so Tyrant-like makes use of his power to plucke downe them that set by him, and to sacrifice those rights and liberties which he is intrusted to preserve, to his own pride; this I am sure he can never be true to me, that is faulty to God; but a proud man is so, because in substance he denyes God to be the originall of his power; for did he acknowledge himself to receive that by which he differs, he would never be proud of his debt and his duty, nor use his power contrary to, or beyond the rule of God, who gives both rule and power.

It is the humble heart which only hath a hand fit to put power into, and to intrust any thing that is deare and precious withal, because there is acknowledgements in receiving that wherein it differs; this man is most like to be a faithfull Steward, to give an account of his trust; for he acknowledgeth himselfe to be a Steward, a Trustee, or indeed a trusted Servant, for the good and happinesse of them that have trusted him; the weight of his work sanctified by the Spirit of God, keeps this man humble; It is this humble man which will be a blessing to them that trust him. He that God makes humble, is a fit man to make honourable, and by putting trust in such hands will Nations and Kingdomes be made happy.

And now I must crave leave to be plain and single hearted with men in power, only in asking them the Apostles questions. *Who maketh thee to differ from another, and what hast thou that thou hast not received.* Have you more power then others; yet remember you have received that power from God as the fountaine, from men as the streames, and it is only in what you have received, by which you differ from other men; and pray remember this, your account will be as great as your power, because your power is received. Let me begge you to consider what is Gods end and mans end in trusting you, and putting power into your hands;
Gods

Gods end is his owne glory, that you should lift up his Name in all you doe, defend his people with all your power, to be a defence to all that is praise-worthy, and a terrour only to evil doers, to make his will your worke, not your owne wills a law, his Word and Spirit your rule; his single glory your end, the people of the Covenant of his free-grace your beloved ones; that you should establish righteoufnesse, justice and judgement in the Land, which will be the firme end and lasting pillar of peace; this is Gods end in giving you power, and according to those ends will God have from you an account of your using that power he hath committed to you, and that you have received from him. Mans end in putting power into your hands is their owne good, that you should by that power defend them in all just and righteous wayes, maintaine to them their properties, and not to diminish, but encrease their just liberties, such in which all iust men may be happy, and no sort of men enabled by your authority to intrench upon, or violate the peacefull rights and liberties of others. You that are trusted by the whole should have no squint eyes, nor crossing of hands when you give forth your blessings, but carry the whole in your hands heart, and eye; you should be as *Melchisedech*, without Father and mother, related to no party but the whole. This is man's end in committing that to your trust, which is in their power to commit to trust; now who ever casts up this account, will finde no cause to be proud of his employment or his power, but to lye low at the feete of God for his continuall presence, that he may have the strength of Christ to discharge this duty and trust received, for nothing lesse will carry any soule wel through his worke. The discharge of this trust wil be judged by an impartial Judge; before whom all things are naked; such as God shall acquit may walk and lye down in peace; but if God charge any soule of misusing and abusing this received trust and power, it wil be with such a soule as with *Belshazzar*; when he perceived the hand-writing upon the wall, *his countenance was changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another.* Yea and conscience will be wounded too, that which none can beare, will be the weight to presse downe such a miserable soule. I judge no persons, nor shall I enter into particulars, only professe my sadnesse

sadnesse to hear so many complain ; some for want of justice, others of injustice ; most men say the eye is not single, it is divided into parties, so that the whole is neglected, all mens mouths are open, and God hath at one time or other made them to discover their hearts ; but when they cry up, 'tis some for *Paul*, and others for *Apollo*, and a third for *Cephas*, when in truth all should be for Christ ; it is this division of the flesh which divides the Land, and so seeds of warre to destroy this and after Generations, if the Lord prevent not by the powrings forth of his Spirit, to unite us again in that common roote and head of all Saints, the Lord Jesus Christ. The Magistrates worke (as I humbly conceive) to effect this happy union, is this, singly to eye Christ, so as to give forth their power for protection to all that in the beauty of holinesse and the power of godlinesse doe but live up his Image, leaving Christ his own Throne, the consciences of his people ; this so farre as I can see is according to the trust committed both by God and man, I thinke the want of peace doth arise from the want of this righteousness, justice, and judgement to runne downe in the Land, and till God gives this Spirit and practise amongst his people, I shall have but little hopes of lasting Peace ; for sure I am, what ever Peace shall be made upon other terms, the foundation will be too weake to beare its burthen, so that the building cannot long stand. I thinke this is the controversie God hath with all the Nations of the Earth at this day, and till God have his wil we shall not have peace. Oh that all which desire peace would take Gods way to establish it. Peace is the common theame of all men ; but this way of God to it is the practise of very few, if any ; this Peace to some, and warre to others, protection to some, and destruction to others of the people of God, is mans peace, not Gods ; for Christ takes care of the whole body ; the hand and foote as well as the eye, and that peace which man makes without God, God can and will soone destroy, by or without man ; and if men should prove false to that trust they have received from God and man, yet God will never faile his people, nor be faithlesse to his Covenant ; they shall finde him his peoples God, not protecting part only, but the whole ; & when men act according to what they have received from God they will doe so too.

Such

Such as have the present trust have another weighty consideration lyes upon them ; seriously, and in the feare of God consider how many times God hath given you your lives, when you have been appointed by men to be a sacrifice to their lusts, and in the will and end of these designes, the knife hath oftentimes been almost at your very throats, when you have not seen nor known it ; but the All-seeing eye of God hath discovered, and his all-powerfull armes prevented for the most part in the very nicke of time, when cruelty thought to have effected his ends, to have made glad their hearts with washing their hands in your blood. These life-saving kindneses of God sure will make deep impressions upon gracious and ingenuous spirits ; but this is not all, you have yet further to consider, how many thousands of those which chose & trusted you with their lives, temporall liberties and estates, have to maintaine you in being for these ends, spent their estates, denied themselves of their liberties, and have lost their lives. Oh look upon thecripled limbs the bleeding wounds, the Widowes and the Fatherlesse, *Rachel weeping for her children because they are not*: have told you before what is the end of all this both in God and man, many thousands have given you their lives already, and others goe on still in this selfe-denying worke ; and all they cry for is this, that the living may have their just rights, liberties and priviledges, for which ends only they have called you, and put power into your hands, and have obeyed your call to take up arms, in which they have laid downe their lives, and doe daily drop away that you may be preserved to make good these ends, and in them to be a blessing to this bleeding and distressed Land. You have had the prayers of Gods people for you at the Throne of grace, take heede you return them not evil for good ; For if these prayers be once turned against you, they will soone overturne you. I cannot tell what to call this faithfulnessse & kindnesse from God and man to you, it is so great ; but sure I am, where it finds unfaithfulnessse in any, it will beget a heavy account ; remember this, you act upon received power, and must give an account of your Stewardship ; the longest day is hard by, in a little time death will close your eyes, and then you can be no longer Stewards ; that by which you differ now, will leave you then ; your bones and dust will not be known in the grave from others.

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But you may remember in the beginning, I told you that this Scripture by its double question did speak properly to two grand lusts, peevish repining as well as pride, and I promised to enquire after them both, and to apply the Apostles questions by way of answer to them; to define a peevish repining heart and spirit, I shall doe it thus. It is that which earnestly desires every thing, but likes and is pleased with nothing shapes out its owne happinesse, and presently mistakes its owne handy work, thins all things sweet which cannot reach, and therefore pines after them, but nothing sweete which it doth enjoy, & therefore is peevish, & not content with what ever it possesseth. This is a foule stomack, that which will nourish another, doth annoy and turthen it; he is like a sick man that findes fault with every hed, because his disease is in his body, and he carries it with him from bed to bed; hee repines that some others have more then himself, but is not content though he have more then many others, he sucks the sweete out of every thing before he comes at it by his earnest desire to it, & his over-prizing of it; so that when he doth reach the thing it reaches not his ends, therefore the heart is alwayes repining; This eye multiplies things at a distance, but diminishes when neare at hand; this man forgets what he hath, and only remembers what he would have; this repining heart must needs be an unthankfull heart, for such as blesse God doe acknowledge that they receive blessings from God; so doth not the repining heart, for he cannot count that a blessing which he repines at; this is a fore evil among the sons of men, and it ariseth from this two-fold ignorance of God and our selves.

First, Ignorance of God, that all fulnesse is in him, and that hee is a free agent to dispenie, when, where, and how hee pleaseth,

Secondly, Ignorance of our selves, that in our selves we are meere empty nothings, and that what ever we have or enjoy, it is received; God makes us passive to receive what he gives, and that is the top-glory of selfe. Now to this heart the Apostles questions come very close and home; Tell me O peevish repining heart, *who maketh thee to differ from another, & what hast thou that thou hast not received.* Canst thou give mee a reason why thou wert not created a worme to crawl upon the earth, a fit subject for every foote to tread upon, rather then a reasonable and de-

sensible creature. Wert thou clay in the Potters hands, and dost thou quarrel at what thou art made? Hast thou received a tongue; and shall it speak against the giver? Doth thy heart live by life received, and yet murmur against the hand that gave thee life? *It is ill becomes such as are beholding for every thing, to pine at any thing.* It is nothing but meere mercy, kindness, bounty, goodnesse, & free-grace in God, that makes thee to differ from the most wickedest wretch on Earth, from the veriest foole alive, from the miserablest man or woman in the World; yea, that makes thee any tittle beyond the lowest & most dispisablest price of the whole Creation, or not being left in thy first lump of confusion. Now quarrell, if thou canst justifie thy selfe in it, with the dispensations of God to thee; If thou hadst made thy selfe, why didst thou not doe it to thy owne content: but if God have made thee any thing out of nothing, why dost thou quarrell with God; if God be free in himselfe, and have freely blessed thee, thou shewest an ill heart and spirit to quarrel with, and repine at the free workings and blessings of his owne grace; Consider man, The whole family in Heaven and Earth is Gods, he gives thee day by day thy daily bread; thou dost weare his cloaths, and breath in his aire; thou walkest in his strength, and lyeest downe to sleep on his bed; thou hast received all from him, and he gives nothing, so as to put the propriety out of himselfe; Hee that gives all, can take all away when he pleaseth, and then murmuring heart thou maiest know the want of that which thou didst not prize the enjoyment of; thou that repinest must repine at this, that the will of God is done: Now doe but consider the exceeding evill of that spirit, which can be angry because God is pleased, when at the same time this man lives, moves, hath his being, and his wel-being from the good pleasure of this God, God is pleased to doe good to him, but he thinkes it not good that God should be pleased, for he is not pleased with the good will of God; hee that repines at the workings of God, doth by that imply, he thinkes himselfe wiser then God, and if he had power, could mend the workings of God in the World. *Thou hast nothing but what thou hast received;* therefore thou canst not be displeased with what thou hast, and art, but thou maist finde fault with the giver as well as the gift, and art thou not in this an ignorant and unthankfull wretch? This is not the Apostle *Paul's* frame of spirit, for he makes this
acknow-

acknowledgement, *It is by the grace of God that I am what I am :* And upon this account we finde the same Apostle content in all conditions ; he knew both how to want and abound, and in all estates to be content, for Christ had taught him. That grace in God dispensed all conditions to him, he knew that he received all from free-grace, and that the free-grace of God was in all that he did receive ; and this made his soule to be satisfied, and kept repining from his heart and lips ; Sure if God by his Spirit reveale and set home this truth upon the hearts of any, though murmurers and repining proud ones before, yet then they will lay their hands upon their lips, and lye downe at Gods feete, confessing that they are fooles, and in this as ignorant as bruite beasts : that they have not knowne all this while that they have lived upon free-grace, and spent upon received mercies and kindnesses from God, and then the stream will be turned, from repining to admiring, as he did ; *Lord what am I and my Fathers house. What is man that thou regardest him ;* Nay, what was I, before thou mad'st me what I am ; I have received all from thee, even my first being. *Oh how wonderfull is the Lord, and his wayes past finding out* (sayes this soule.) Nay, I have had continued to me abused mercies. I have wronged God with his owne mercies, and yet he hath continued to be gracious, he hath filled my bosome with those kindnesses that I have unkindely throwne in his face. Oh now breake heart, melt soule, and fall flesh before the ever-living God, whose eternall love thou hast lived upon, and abused ; thou hast resisted God with his owne strength, turned his grace into wantonnesse, the gifts and parts thou hast received from him, to the opposing of his will, & the abusing of his members. Blush then, and be ashamed, O proud heart, be silent and complaine not, O repining soule, Finde no fault, for thou art a debter, thou hast beene all this while a receiving, and hast no cause to make mention of the returnes thou hast made ; admire thou art not in Hell, that God should not choose rather to glorifie his justice then his grace upon thee. Admire his goodnesse, and admire his patience ; it was not want of power in God to destroy thee, which hath beene thy preservation ; for had hee but with-held what he hath given, thou hadst perished in that ; thou hast lived all this time, upon what thou hast received, and hast sinned with nothing but received mercies ; thy person, thy

parts, thy riches, thy honors, thy power, and thy all, are but thy receipts, thy trusted talents, not thy inheritance. Thou hast all this while been proud of that which is not thy owne, and hast repined against free grace; for nothing else could have borne with thee all this time, and not destroyed thee. I hope you can make no other use of all this loving kindnesse but this; to looke upon thy selfe as pre-erred to praise the Lord. O tell forth the fulnesse of his love, the greatnesse of his power, and the exceeding riches of his grace to thy soule and body. Take up *Dauids* resolution, *all that is within thee, and all that comes from thee to praise the Lord, because all this thou receivest first from him.* If ever thou be asked this question, who maketh thee to differ from others, acknowledge God: Nay, if thou art not asked it, yet declare it by thy humble just, and holy conversation, and by a sweete contentednesse of spirit, with all the dispensations of God; let the World know from thy lips, that it hangs by the power of God, who can as soone make it nothing, as he made it what it is; that it is the same power which keeps all that made all, and that God is alwayes giving, otherwise the whole World would cease being. Declare this fulnesse of God, and thy receiuing all from him, by thy full relying on him; let thy trusting him declare to the World that thou hast tryed him, and by experience found that thou receivest all from him; and having to sure a fountain to supply thy wants, which can never be drawn dry, therefore let thy hopes be alwayes greene, and thy faith ever flourishing; thou livest not upon thy owne stocke, but upon Gods fulnesse. This Scripture is as reviving as humbling; for though it throwes a man out of himselfe, yet it throws him into the kindnesse, faithfulnessse, goodnesse, mercy, and grace of his God. We are no loosers though, neither in spirituals nor temporals; we cannot live by the works of our own hands so long as all is bound up in the grace of God, and from this fountain we reckive that wherein we differ, not only from oahers, but from being nothing; for it is with us as with *Paul*, only by the grace of God that we are what we are: & this is the answer that Saints have to make to this Scripture: *Who maketh thee to differ from another, & what hast thou that thou didst not receive.* Truly nothing; For by grace are we saved through faith, and that not of your selves, it is the gift of God, *Ephes. 2. 8.* And it is only by the grace of our God that we are what we are.

CHAP. XIII.

1 Cor. 1. last clause of the 30. vers.

None but God can be a proper subject for a Saint to glory in.

He that glorieth, let him glory in the Lord.



THE great and supreme end of God in all things, ought to be the same in all his people; now the great end of God in all the works and workings of his eternall love, free-grace, mercy, holinesse, power, justice and judgement, is for to manifest, declare, and lift up his own glory, this should also be the single end of all

Gods people in all their workes & workings; namely, to manifest, declare, & lift up the glory of God, in his eternall love, free-grace; mercy, holinesse, power, justice and judgement, to follow all glory to its originall, which is God; then to manifest and declare the glory of the Lord by glorying in the Lord. The holy Ghost by the Apostle gives us in the foregoing verses of this chapter, some discoveries of the way of Gods workings in the World, in the 26, 27, 28. verse. *For you see your calling brethren, how that not many wise men after the flesh: not many mighty, nor many noble are called. But God hath chose the foolish things of the world to confound the wise. And God hath chosen the weake things of the world to confound the things which are mighty, and base things of the world, and things which are despised; hath God chosen, yea, and things which are not to bring to naught things that are. Wee see here, when God makes use of instruments to doe his will, and to declare his glory; he doth not choose after the manner of men, or according to the course of the World, the wise, mighty, and noble after the flesh, but the foolish, weake, and despised of the World doth God choose, to confound the wise and the mighty, and things*

things which are not, to bring to naught things that are. The 29. verse gives the reason of it, *That no flesh should glory in his presence.* As if the holy Ghost had said, God hath wrapt up all glory in himselfe, so that no flesh shall glory neither in what they are, nor in what they doe but in him.

So in the 30. verse he strips all flesh from glorying in it self concerning spirituals; for (sayes he) Christ as the gift of God, is wisdom, righteousness, sanctification and redemption to us. And then he quotes this place of Scripture out of the Prophet *Jeremy, He that glories let him glory in the Lord.* So that the Apostles premises, and the conclusion he drawes from them, runnes all into this one generall, That as God makes it his great end in all he doth, to lift up his own glory, so should his people make it their work and end, only to glory in the Lord.

This Scripture is a directing exhortation, it exhorts to glory, & directs to the proper subject & centre of glory, namely the Lord; as if he had said, you soules that glory, make the Lord the only subject of your glory, and then glory on.

For edifications sake, and that the lowest capacity may gather its portion of Gods Manna in the wilderness of this world, I shall from this Scripture draw up two generall observations, upon which shall depend what followeth.

The Observations are these:

First, God is, and ought to be, the subject of all his peoples glory.

Or thus:

That the people of God should glory in none but God.

Secondly, That in God there is fulnesse of glory for all his people.

Or thus:

That in God is bound up the fulnesse of his peoples glory.

For prooffe to the first of these, take notice of the precepts and practices of the people of God declared in Scripture, as first, the Lord by the Prophet *Jeremiah* in his 9. chap. ver se 23, 24. *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glories glory in this, That he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgement and righteousness in the earth.* This Scripture is a full prooffe to the thing in hand, both in the Negative and in the Affirmative.

First,

First, in the Negative, not to glory in any thing out of God, or besides God, not in Wisdome, Power, Riches or any other thing of that nature, any thing below God himself, is too low for the people of God to glory in ; if you will glory, here is a subject fit for your glory, namely God to understand and know him to bee the Lord which exerciseth loving kindnesse, judgement and righteousness in the earth ; he that truly knowes God, may glory in God, who is the onely fit object of glory ; God is so glorious, that hee makes the foolish things of the world to confound the wise, weak things the mighty, and despised things to bring to naught things that are. Therefore wisdome, power, riches, nobility in the world, are not proper subjects for a Saint to glory in ; no, God is the onely and single subjects of his peoples glory, and when you finde them glorying it is in the Lord, as in the 30. verse of this chapter, the Apostle glories in this, that through the free-grace of God, Christ is made to his people, wisdome, righteousness, sanctification and redemption, his glory is in God and Christ, Christ as the gift, and God as the giver. Christ made of God, and so forth. This is my glory, Gods wisdome, righteousness, sanctification and redemption, Christ is in all this to Saints of the free-grace of God *Therefore he that glories let him glory in the Lord.* His self is nothing, but Christ as the gift of God, his all & his Glory. So the same Apostle in *Gal 6. 15.* *God forbid that I should glory save in the crosse of our Lord Jesus Christ.* He tels them there be such which make a fair shew in the flesh, that would have them to be circumcised, that they might not suffer persecution. But (sayes the Apostle) tell not me of these poore low shifts or glory, for in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature. And in another place, *Christ in us the hope of glory.* I can glory in none of these empty out-fits and shadowes of things, it is the new Creature Christ in me the crosse of Christ the redemption of free-grace, the eternall love of God, that I can glory in, or make the subject of my glory, as in that most remarkable place, *Eph. 2. 8, 9.* *For by grace are ye saved through faith, and that not of your selves, it is the gift of God, not of works lest any man should boast.* Mark it and we shall finde here is a sure provision to keep all the glory upon Gods head, so that who ever glories must glory in God. Why ? because the whole matter of salvation comes of, by, and from the free-grace of God ;

yea,

yea, even faith, the hand that layes hold of the free-grace of God, is also the gift of Gods free-grace; worke, selfe, is wholly excluded, because God will have no flesh to boast or glory in his sight, or in any thing but himselfe. Therefore God who is rich in mercy, for his great love wherewith he hath loved us when we were dead in sins, hath quickned us together with Christ; therefore it is by grace that we are saved. He loved us when we lay in our blood, when no eye pitied us: his love is first to us, and from hence he makes a covenant of free-grace to be our God, and that we shall be his people, that he will put his law in our hearts, and teach his people by his own Spirit. What doth all this prove but thus much, That God alone is and to be the onely subject of his peoples glory and we shall find the Apostle *Paul* in this first of the *Ephesians*, not onely in the precept but in the practice of this thing, blessing of God and glorying in God in the third verse, *Blessed be the Lord God, and Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ.* Observe it, he blesses & glories in God he mentions nothing to glory in, but God in Christ; God in himselfe, when he speaketh of chusing, electing, love and glory, he doth it in Christ, vers. 4. *Chosen us in him before the foundation of the world*, and so forward in the fith verse, *Having predestinated us unto the adoption of children by Jesus Christ, to himselfe according to the good pleasure of his will*, verse 6. *to the praise of the glory of his grace, wherein he hath made us acceptable in the beloved.* And in the seventh verse, *according to the riches of his grace: vers. 8. wherein he hath abounded towards us in all wisdom and prudence.*

Thus the Apostle spends the whole chapter in declaring the glory of the full love and free-grace of God to his in Christ, he is in a very glorious frame of spirit, full of glory and blessing, but God is the subject of all his glory and blessing. So we may find him in his triumphing Chariot. That *Rom. 8. vers. 1. No condemnation to them which are in Christ Jesus, and walk after the Spirit in which there is freedom from the law of sinne and death. 33. Nothing to be laid to the charge of Gods elect which God justifies, and that nothing can separate from the love of God which is in Christ Jesus our Lord.* Gods love is the subject the Apostle glories in it was the love of God & so everlasting, unchangeable love; it was justification by the free grace of God, therefore above condemnation. Mark it, God is the

the subject of his glory, God justifies, and God loves. So in *Rom. 11. latter end.* *O the depth of the riches both of the wisdom & knowledge of God; how unsearchable are his judgements, & his wayes past finding out. For of him, and to him, and through him, are all things, to whom be glory for ever, Amen.*

The Apostle finds all to be in God, and God the onely subject for him to glory in, and give glory to. What ever God doth himselfe, is the glory of all his workes, and God is a depth of riches, wisdom and knowledge, he is unsearchable in his judgements, and his wayes are so full of glory, that man cannot trace them, he is so pure a glory, that he can bee discerned by no light but his own, *2 Cor. 2. 14.* *But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned.* God is so great a glory, that he darkens all glory besides himselfe, so that nothing but himselfe, can be a discovery of himselfe; and this the Apostle declares as the glory of God, he is an unsearchable and more exceeding and eternall weight of glory: Therefore sayes hee in *2 Cor. 4. 7.* *God dispenses his Gospel by earthen vessels, that the excellency of the power may be of God & not of us, as if he had said, we bring you the revelation of the free grace of God in the letter, but that is the furthest that such earthly vessels as we can goe, and God intends to use us no further; that the glorious revelation of this in the Spirit might appear to be the excellency of his power exceedingly beyond the power of the weak instruments he uses, if you observe it, he is carefull in keeping the glory in the hands of God, so as he might make God the onely subject of his glory, 2 Cor. 10. 17. But he that glories let him glory in the Lord, & to this end the Apostle makes his prayers for the Ephesians in the third Chap. vers. 16. That he would grant them according to the riches of his glory, to be strengthened with might, by his spirit in the inward man. He had preached Christ to them in the letter, but he knowing that not to be enough, he prays the Lord to powre on them his rich & glorious Spirit, that they might be filled with his glory, and strengthened in the inward man, according to the riches of his glory; so that still God himselfe is the only subject of his peoples glory. The practice of this is very eminently seen in the Apostle Paul *Phil. 3. 7, 8.* *But what things were gain to me, those I counted loss for Christ: yea doubtles & I count all things but loss for**

the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, & do count them but dung that I may win Christ. In the foregoing verses he tels us what it was that he had counted gain, & gloried in, his being circumcised the eighth day, of the stock of Israel, & so on; these were such things as were without God, but when God had once made himself known to him in Christ, then he had found God only to be a proper subject of glory, and the Apostle doth acknowledge it: For (says he) all that I had before, it was but as dung, compar'd with God & Christ for glory, as dung to be abhorred in the presence of God, though in the 4. vers. he tels us, *If any other man thinketh he hath whereof he might trust in the flesh, I more. And all this more is but losse & dung* where God appeares to him in Christ, the scales were then off his eyes, and he could distinguish of glory in its proper subject, namely, God in Christ, so that all along we find the Apostle the same, only glorying in the Lord. To back this, we shall find him of the same spirit, *Coloss. 2. 9, 10. For in him dwelleth all the fulnesse of the Godhead bodily, & ye are compleat in him which is the head of all Principalities and Powers.* He sets up the glory of God in Christ before the *Colossians*, for them to glory in. As if he had said, your only true glory lies in your union with Christ, for the fulnesse of the Godhead is bodily in him, and that is the onely true subject of glory; for your glory is as you are compleat in him, united to him, then is God your glory, and you have a proper subject to glory in, he is the head of all principality and power, and this is your glory to glory in this your head. And in *Col. 3. 3, 4. For ye are dead, and your life is hid with Christ in God; when Christ who is your life shall appeare, then shall yee also appeare with him in glory.* Mark it, he strips them wholly of any glory in themselves; *For ye are dead*, that is, without any beauty, glory, or excellency in your selves, no more then dead persons have, but your life of glory is with Christ in God, so that when Christ appeares in glory, you as in union with him shall appeare with him in glory; therefore you have nothing else to glory in, or to glory of but that your life is hid with Christ in God, so that God is the onely subject of your glory. And upon this account the holy Ghost puts a Behold, a marke of excellency & glory upon the love of God in making us his sonnes, in that first Epistle of *John*, chap. 3. v. 1. *This love of God it is God himselfe, the perfection of* glory:

glory, therefore worthy the beholding. Thus we see all along that the Prophets, Apostles, and all the servants of God, make God the only subject of their glory; these Texts of Scripture I thinke make up full proof to the first generall observation, the generall scope of all Scripture comes into this truth; therefore I cannot expect it to be denied by any that know & acknowledge God and his Word.

The second general observation is this. That in God there is fulnesse of glory for all his people;

Or thus;

That in God is bound up all the fulnesse of his peoples glory; this will be in word I thinke denied by none; but indeed it is denied by all such as seeke something else to glory in beside the Lord; Nay many times without and against the Lord, therefore this truth as the other I shall endeavour to prove from the nature of God, and the declared experiences of his people.

First, from the nature of God, God is such an infinite glory in himselfe, that no flesh can behold his glory and live; Nor hath any seene the Father at any time but the Sonne, and those to whom the Sonne hath revealed him. God is too bright a glory for a created being to see immediately; therefore free-grace made Christ a Mediator, to make known and discover God in his glory to his people, and through this glasse Saints with open face beholding the glory of the Lord are changed into the same Image, 2 Cor. 3. last. I know not how better to expresse the nature of God then thus; That he is the first, the fulnesse, and the all of all true glory and excellency. If you call mercy, justice, holinesse, righteousness, purity, power, infinitenesse and eternity to be glory; This is God, all this is God, and God is all this, and more then all that man can comprehend, much lesse declare; he is the first, and the fulnesse, and the all of all this; there is not a glimpse of glory, but it is a beame of God, all vessels of glory receive what they have from him, he is that fulnesse which filleth all things with himselfe; the whole created being speakes nothing more plaine then this, the infinite fulnesse of glory that is in the Creator. And the holy Ghost by John in his Rev. 21. Ch. 23. ver. speaking of the glory of the new Jerusalem, hath these words; *And the City had no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.*

thereof. Whether this new *Jerusalem* be looked upon in the type or the things typified; yet it holds forth this, that God is the glory of it, God in Christ the light thereof. Exceeding much may be written upon this head, but I hope this little will fully satisfie all but Atheists: That God is the first fulnesse and all of all glory. But what advantage this is to Saints how their glory is in God, is next under consideration. And for this, first consider the prayer of our Saviour to his Father and our Father in *John* 17. 24. *Father I wil, that those whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the World.* And in vers. 22. *The glory which thou gavest me I have given them.* This is truly the end for which Christ was given of the Father, that in him, namely Christ, the people of God might be made partakers of his glory. Christ prays according to the will of God, that God would perfect in his elect body the worke of his Mediatorship; namely, that God and his people might have full communion in that glory which Christ had with the Father before the World was, vers. 5. For I conceive that to be the glory which Christ calls [my glory] that to which he was ascending. Our Saviour seemes to make these the grounds of this prayer: *I in them, and thou in me,* vers. 23. *And the glory which thou gavest me I have given them; therefore let them behold my glory* (i.) Let them be filled with thy self, for thou art my glory; For there is no other way of beholding God the glory of Christ, but by being made partakers of God, and filled with his fulnesse. There is another full Text to this purpose, in *Rom.* 8. 17. *And if children then heirs, heirs of God, & joynt-heirs with Christ.* Marke it; first every childe of God is an heir, 2. God himselfe is the inheritance of all his Children, heirs of God; but how doe Saints enjoy this their inheritance? namely God; the Text tels us joyntly with Christ; we are joynt-heirs of God with Christ. So that God communicates himselfe in his glory to Saints as to Christ; Saints full of God as Christ their elder Brother is; This is as full a proove as words can make, That in God there is fulnesse of glory for his people, because himselfe is the inheritance of his people, which Saints enjoy as fellow heirs with Christ, having their lives bound up with God in Christ, their glory appears with Christ in God; the experience of this made the Apostle to glory, in *Phil.* 1. 21. *For to me to live:*

live is Christ and to dye is gaine. The free-grace and eternall love of God in Christ is my life; wherefore to dye to this body will be my gaine; for I am an heir of God with Christ; my glory is with God, and were I out of the body, I should be fully in God, so a gainer in glory; but whether to live or dye, God in Christ is all my glory; And the same Apostle in *Phil. 4. 4.* gives this exhortation; *Rejoyce in the Lord alwayes, and againe I say rejoyce.* Be glad, and glory in the Lord; surely he had found fulnesse of glory in God, otherwise he would never have given such an exhortation as this, to rejoyce, and rejoyce alwayes; *Speaks this;* that there is alwayes fulnesse of joy, and glory in God for his people. The Saints of olde living upon God could glory in tribulation, that is in God, though under tribulations, as *Shadrach, Meshach, and Abednego* in the fiery Furnace, *Daniel* in the Lions Den, *Paul* and his fellow prisoner in the Stocks, when as their stripes were sore. And as the same Apostle in *Rom. 8. latter end,* though under tribulations, distresses, persecutions, famine, nakednesse peril, sword, and killings all the day long, yet under all these more then Conquerours through the love of God. So that it appeares clearly a Saints glory is in God, because when he enjoyes God in his love, he is more then a Conquerour over all afflictions, more because God is his glory, and that glory is greater then all the trouble of the World: It must needs be great and communicable glory that can keep the head above water, and the soul from being overwhelmed by that Sea of afflictions which is before expressed. And thus we see God is fulnesse of glory for all his people, and I am confident the experiences of Gods people in these dayes, can produce a numberlesse number of testimonies to this truth. I shall adde no more, but leave the Reader to reade the makings forth of the glory of God upon his own soule; the sum of all is this, that in the Lord is all glory, therefore *be that glorierh, let him glory in the Lord.*

But if any shall say, I am not edified by this generall cheame of glory in God, for his people to glory in, shew me the particulars of this glory in which the people of God may and doe singly glory in God?

To this I answer; I will tell you what God hath shewed mee, but it is only himselfe that can shew it you by his Spirit; for his glory is too great to be beheld in any light but his owne; and to
such

such as God gives the light of his Spirit, it will appear in these particulars following, wherein Saints may & doe in all their glory, glory singly in the Lord.

The first particular is this; The originall, full, and eternall love of God to all his elect in Christ: A soul that glories in God upon this consideration, may glory singly in God, and will tell you God is the originall of love; for God is love, he is *Alpha & Omega*, the beginning and the end. Nay, his love as himselfe, from all eternity, without beginning and without end; this soul will tell you Gods love is full; for the fulnesse of all that is lovely proceeds from it, he is the first of love, for he is the first in love, he loved us first, and his originall love is the womb of our love; we love him because he loved us first: It is this originall love of God which conceived and brought forth heires of love; Christ the eldest Brother is the gift of this love; and this originall love is so full, that it makes every childe a joynt heire with Christ, and this love so eternall, that the inheritance is as eternall as God himselfe; for God in the fulnesse of his love is his Childrens eternall inheritance, this soule will tell you, all I have and am to all eternity, which hath life and glory in it, is the effects and workings of this originall, full, and eternall love of God, the state of Innocency, the restoration and redemption of grace, the beauty of the first *Adam* before his fall, and the perfection of the second *Adam*, all but that proceeds of this originall love of God, *Ephes. 2. 4, 5. But God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sin, hath quickened us together with Christ.* Marke it, it is love in God, which is the originall of life in Saints, it must needs be full love that should give life to soules dead in sinnes; and it must be eternall love, because it gives eternall life, for it quickens soules together with Christ, to live because he lives, *John 14. 19.* Now sayes this soule, I thus glory singly in Christ, which you cannot in anything besides. That holy and divine love is originally in God, love in all the dimentions of it is lovely and ful of glory; how ful of glory must it then needs be in the original of it, which is God. The Ocean Sea is the glory of all waters, so is love in God the original glory of all love; Now says the soul, give me leave to glory in my God as the God of love, who is the eternal fountaine of love, to whom I never went to in Christ, but I found love; and this

this I finde, love in God is that which assures mee, and carries me to him, and truly ever since I have knowne him in Christ, I have found him a God of love, and his bosome of love a place of rest; it is full love, I never wanted any thing, when I lay downe to rest in it; it is unchangeable love, at no time a bed of thornes. This love of God is so full of glory in the enjoyment of it, that it is the glory of all I doe enjoy; it is Gods love in every mercy, that makes it a mercy; where Gods love is not, the glory is departed from that thing; Love in God is love in the original of it, and there is heights, depths, breadths, and lengths of love, such heights as none can out-reach; none can love more then God, for he is the original of love, or is originally love, in him are breadths of love enough for all soules to spread themselves on to satisfaction, and yet breadths of love to spare; yea in him are depths of love as deepe as eternity; Originall love, no soule can fathom its bottome or beginning, it is such a deepe so firmly fixed, it cannot be shaken to all eternity. This love of God is not only the rivers of the waters of life, but also such a deepe as can never be drawn dry; I and it is lengths of love too, love without end; he calls it lengths, because he cannot tel how long, it exceeds both measure and expression; this is all the account can be given of the length of it, it is Gods love, and God is love; so that what God is, that is this love; now he that can measure God may measure love, this is love singly in God; so in God, as in none besides God, the fruits and effects of this love wil appeare in the next particular; but as love is originally, fully, and eternally in God, so is God the only subject of his peoples glory; wherefore he that glories of love, let him glory in the Lord.

The next particular is this, the freeness of Gods grace.

That grace is free, none will appeare so ignorant as to deny; for the nature of the thing confirms it, it could not be grace were it not free; but if that should not be understood, yet the fruits and workings of Gods grace will demonstrate it to be free grace in all the operations of it from first to last.

And first, Let us look into predestinating and choosing grace, Eph. 1. 4, 5. *According as he hath chosen us in him in Christ, before the foundation of the world, having predestinated us unto the adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will.*

Marke

Marke how free-grace runnes through, and gathers up this whole worke, predestinated and chosen, the very termes speaks freeness; but sayes the Text, this is in Christ, and this makes it still free grace, for Christ is wholly without our reach in our selves; but that which puts all out of doubt is this, the Text speaks plainly, this worke is according to the good pleasure of his will, God doth all in and by the freeness of his owne grace, nothing to move him but his owne bowels. It is the Apostles argument upon this very question, *Rom. 9. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.* That is as I understand, the scope of the holy Ghost in this place; God chooseth whom he pleaseth in his free-grace to make them vessels of mercy in union with Christ, and the others he chooseth to leave in the first Adam, dead in sinnes and trespasses. If you aske me the reason of this, I will answer you with the Apostles argument in *vers. 21. Hath not the Potter power over the clay of the same lump, to make one vessell to honour, and another to dishonour.* That I mention it for, is to prove the freeness of Gods choosing and electing grace, and to that end it is a very full Scripture; for if you observe one clause in it, it makes God to be as free in the vessels of honour, as in the vessels of dishonour, that is the same lump, it is out of one and the same lump of clay that God doth both. Now it must needs be free-grace that makes vessels of mercy to be filled with the riches of his glory, out of the same lump that others remaine vessels of dishonour; Thus Gods grace is free in choosing his owne vessels whom hee will fill with the fulnesse of his grace and glory to all eternity.

Secondly, The grace of God is free in the calling of his chosen vessels out of themselves into himself. Whom he predestinates before all time, he calls in the fulnesse of his owne time, and both in his free-grace *Ephes. 2. 5.* is a full prooffe of this; *Even when wee were dead in sinnes, hath quickened us together with Christ; by grace yee are saved.* It is this free-grace of God that runs through the whole matter of salvation; observe but the time of calling, and it will appeare to be free-grace in God that calls, even when dead in sinnes. What could here move God but his owne free-grace, the soule is dead; there is no beauty in a dead soule to allure a living God, nay, dead in sinnes; can this move a holy God to call such a soule to lye downe in his bosome? No, that which moves

moves God is in himselfe, the freeness of his own grace, and the fullness of his own bowells of love; God can worke from himselfe to man, though there be nothing in man to invite, but to distast God, and this is the glory of his free grace, he calls a *Moses* out of *Pharaohs* Court, a *Saul* out of the Sect of the *Pharises*, even when his heart was posing with his commission to persecute the Saints: and by this call doth not only change his name from *Saul* to *Paul*, but his spirit from a persecuter to a Preacher of Christ crucified: What doth this prove, but that God is free in his calling grace, and that it goeth hand in hand with his choosing; he chooseth to call, and calls whom he chooseth, and is free in his grace in all, for nothing moves God in all this but his own free grace.

Thirdly, God justifies his elect and called by his free grace. See this in that plain text, *Rom. 3. 24. Being justified freely by his grace.* In three or four of the next foregoing verses the Apostle shewes us, how that by the deeds of the law shall no flesh be justified in the sight of God: and that it is only Gods righteousness (which is Christ) that will be found righteous in the pure eyes of God; for he sayes in *vers. 23. We have all sinned and come short of the glory of God,* therefore our justification is meerly of his free grace, not by any deed or duty under the law, *vers. 20. For by the law is the knowledge of sinne.* The law condemns, it doth not justify any, it is only free grace justifies. So *Gal. 2. 16. Knowing that a man is not justified by the workes of the law, but by the faith of Jesus Christ.* And *Gal. 3. 11. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith.* By the law and the works of the law in these Scriptures is comprehended all the best, holiest, and most exact performance of any soule, though according to the commands of God, that in none of these, nor all these together, is any soul justified in the sight of God, for that is only the worke of free grace: but lest any should stumble at this, that faith is so much mentioned in the matter of Justification; the holy Ghost in *Ephes. 2. 8. takes off all occasion of offence in that, For by grace are ye saved through faith, and that not of your selves, it is the gift of God.* He binds up the whole matter of salvation, of which justification is a part in the grace of God, *For by grace are ye saved.* Now God hath made faith as the hand to lay hold upon this salvation of

his free grace, and that it might appeare to be all grace; this is also the gift of God, the workings of free grace, it is so much the more free that God gives, both the hand and the gift too: so the Apostle, *Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth.* I, of his own free grace; God doth so fully acquit, that nothing can be laid to the charge of those whom God doth justifie, thus freely doth God acquit such as cannot justifie themselves by any deeds of the Law: though there be sin in the best duty, yet there is justification in the free grace of God; though not of the sin, yet of the person. There might be very much writ of this subject, but I onely touch it here, because it is more fully done in another place.

Fourthly, God is free in his sanctifying grace; his holy Spirit, as the winde, bloweth where it listeth. Sanctification must needs be a free work, because it is the work of a holy God in unholy soules; there is no more in us to move God to cleanse us from our blood and pollution, then there is to move him to love us when we lay in our blood, so that no eye but the eye of his grace could pittie us; that power that overcame selfe, must needs be freely without selfe; now this is the sanctifying grace of God in the soules of his people. And the Apostle *Paul* speaking of the work of regeneration in his soule, confesseth, *It is merely of grace that I am what I am:* Our state in the kingdom of glory to be ever with the Lord; that is also the workings of originall love and free grace of God, to be heire of God, to possesse God, and as joynt heirs with Christ to be filled with his glory to all eternity, this is free grace, it is too big to stand upon any other foundation: but as two undeniable testimonies in the free grace of God in all these particulars, take Gods Covenant of free grace, and Jesus Christ the gift of his free grace, into consideration. First his Covenant in *Jer. 31. 33, 34.* What out of God could oblige God, to make such a Covenant as this is, God engaging himselfe, to put his law in our inward parts, and to write it in our hearts, and that he will be our God, and we shall be his people, that all shall know his way, and that he will forgive our iniquity and remember our sins no more. This may well be called the Covenant of free grace, for it is the grace of God freely engaging himself to do all this for us and in us; it is to large too open where

where it is only brought as a prooffe : But this I can truly say of it, it is in every part, and in the whole, the free grace of God, he forgives all iniquity, blots out all finnes, writes his holy law in the hearts and inward parts of his people, teacheth them all to know his way, and all this of his free grace, and to all this freeness of grace he bindeth up himself by Covenant, not to make himselfe more faithfull, for he is eternally and infinitely faithfull : but to make us more believing, because by nature we believe in works, not in free grace. But consider the Lord Jesus Christ, who is the great gift of Gods free grace, in whom God filleth his people with grace and glory to all eternity ; whom God predestinates to the adoption of children, he doth it by Jesus Christ, *Ephes. 1. 5.* Whom he calls and quickens, he doth it together with Christ, *Ephes. 2. 5.* Whom he justifieth freely of his grace, he doth it through the redemption that is in Jesus Christ, *Rom. 3. 24.* When God in his free grace gives wisdom, righteousness, sanctification and redemption, he gives it in Christ, and makes Jesus Christ to be all this to his people, *1 Cor. 1. 30.* When God glorifies his people with himselfe for ever, he doth it as Joynt heirs with Christ. After he had suffered in the flesh for us, he goeth to heaven and glory to prepare mansions for us, and comes again to receive us to himselfe. Now upon all these considerations, tell me whether all the salvation in part or whole of the people of God be not the only workings and designe of the eternall love and free grace of God, I hope none will be so gracelesse as to deny it : and to such as acknowledge it, to them I say, this is a generall full of particulars, for such as glory to glory in the Lord. A believing soul will tel you this, he can glory in his election, through the free grace of God in Jesus Christ, that none is, or shall ever be able to plucke him out of Gods hands : and he will tell you that he is called into union with Christ, by that eternall free grace of God which will surely keep him, that he can never fall totally away ; Christ must have his whole body compleat in heaven, not loose one member ; he will also glory through the free grace of God in this that Christ is made his righteousness and justification, so that he stands compleat before God in him ; Free grace made Christ sinne for me sayes the soul, that I might be made the righteousness of God in him, *2 Cor. 5. last.*

Jesus Christ in the designe of Gods free grace hath borne

sinne, death, hell, law, and curse for me; that I am for ever acquitted from the condemning, reigning, or devouring power of any, or of all these. Now sayes this soul, tel me you that understand; Is not this God of free grace the only object of a Saints glory? Nay, I will tell you more; God himselfe is the fulnesse of his peoples glory to all eternity; he lets the worldlings for a little time to glut themselves with the World, but himselfe is the free, the full, and eternall glory of his people in the Ages to come, even to all eternity; he is filling his people with the exceeding riches of his grace and kindnesse in Christ Jesus, *Ephes. 2. 7.* God doth to all eternity set open his bosom and not give to such as are heirs of himselfe, flacons, but oceans of love and glory: It must needs be glory if it be Gods love; Now this, I and more then this, more then eternity can tell is the free grace of God, *therefore let him that glorieth glory in the Lord,* for he is God, the only fountaine and fulnesse of free grace.

But if any should object and say, if grace be thus free in God, to elect, call, justifie, sanctifie and glorifie his people meerly of his free grace; why then did Christ take flesh, and in the flesh satisfie the utmost of Gods justice for the sinnes of his people.; It seemes to appear that God was satisfied in his justice, he had the debt paid, how then do you make it grace?

To this I answer, that in its proper place I shall make use of this argument to clear up the glory of God in the exactnesse of his justice, but it doth no wayes diminish the freenesse of his grace to us; for it is free grace that made Christ to be the satisfaction of divine justice for our sinnes, and that God satisfies his own justice in himselfe, doth no more make his grace not to be free, then the making his Covenant in himselfe could keep that from being free, that justice is satisfied makes it full redemption to us, but that God doth it in Christ, which is wholly our of our selves keeps it very exactly to be the redemption of free grace, *We are justified freely by his grace through the redemption that is in Christ, Rom. 3. 24.* That God doth satisfie his justice in Christ, it is that through him we might be made partakers of the redemption of his grace, it is grace redeems and justifies by Christ; but Christ the gift of Gods grace cannot diminish his grace; that which God gives his people through Christ, though he satisfies his justice in the way, yet he magnifies the freenesse of his grace in the work.

A third particular is this :

The riches of Gods mercy. The Apostle *Paul* gloryes in God upon this very consideration in *Ephes. 2. 4.* *But God who is rich in mercy for his great love wherewith he loved us,* and so forwards, God to manifest his great love wherewith he loved his people, bestowes on them the riches of his mercy, namely his eternall love, his free grace, his beloved Sonne, and in him election, calling, justification, Sanctification and glorification, and his holy spirit in these, now this will be acknowledged to be rich mercy : many do pretend to be givers, though they have nothing but what they first receive : but I am sure none but blasphemers can pretend to be givers of such rich mercies as these. God is the only fountaine and giver of these more exceeding and eternall weights of glory. Nay, that which worldlings make their God (namely the world) it was created by him and for him : and though it be a curse to them that know no other God, yet every piece and parcell of it sanctified is a blessing, and a rich mercy of God to his chosen people ; love makes all conditions to be rich mercy of God to them. It was a rich mercy to a dark world, to say, *let there be light, and it was so* ; but then how rich is God in mercy when he makes known his eternall love, and shines through the wounds of Christ by his own spirit into a darke soule, and bids the soule be of good cheere, its sins are forgiven ; It stands compleat in Christ, and is an heire of God, a joynt heire with Christ. However man may slight the riches of these spirituall mercies whilst they are glutting themselves with the World, yet let them remember the time is not farre off, when Death shall close their eyes, and their soules sit upon their trembling lips, and then a glimpse of a reconciled God in Christ will be found a rich mercy. The Apostle calls the love of God heights and breadths, depths and lengths of love : He takes in all that he could reckon up to shew the exceeding riches of it ; God is the fulnesse of glory and the fountaine of mercy, therefore his mercies must needs be rich and full of glory ; So then as riches of mercy is a subject of glory, *let him that glorieth glory in the Lord.*

In the next place, Consider the faithfulness of God in making good of his promises. God is a free God in all his promises, he only engages himselfe, no soul can engage God ; for to receive all from God, and yet to oblige God, is a contradiction ; the first is a
truth

truth of God, what the latter is, I leave the reader to judge. But as God is free in all his promises, the whole workings of God in the world is an ample testimonie to this truth and faithfulness of God; but yet for more particular prooffe take two or three Scriptures. First, Gods promises at the fall of the first *Adam*, to give the Lord Jesus Christ the second *Adam*, in *Gen. 3. 15*. That the Seed of the Woman (namely Christ) should bruise the Serpents head.

This Serpent is the Devill, Now to the making good of this promise, the whole word of God, and the salvation of his people is a full testimony. For another great promise, take that of Gods giving his Spirit to his people to teach them, and to lead them into all truth, and by which he doth write his law in the hearts and inward parts of his people, *Ier. 31. 33. John 14. 26*. Now how God doth make good this promise, such as be truly spirituall can give in their testimony, and I doubt not but God hath many thousand such witnesses in the world, though such as know him not, doe blaspheme and scoffe at him, in scoffing at his Spirit in his people, yet Saints in truth will tell you, that they in themselves are darknesse, and God is only light, and it is the Spirit of God in them that is their light, that they know no truths of Jesus but by the Spirit, nor did they ever truly worship, or know how to worship God in truth, but in and by the Spirit; and untill they received this light, they worshipped the unknown God. Though Gods will be free in the manner, and measure, and time of his dispensations, yet he is certainly faithfull to the matter of his promises, so that all his people shall bear him witness, that he is a faithfull God in making good his free promises. In a case more particular, take Gods promises to *Abraham* concerning *Isaac*, how fully did God make that promise good, though from dead loynes, and a dead womb, yet nothing can hinder the living God from being faithfull to his promises; nay, though God commanded *Abraham* to sacrifice this sonne of promise, and to suffer the knife to be almost at his throat, yet God makes good his promise, and doth all this but to try *Abrahams* faith, not to break the least title of his owe faithfulness. The wicked that know not God, and despise him, shall find him a faithfull God in making good all his judgments upon them. Now sayes the believing soule, Here is an other particular, the faithfulness of God in making good

good all his promises, therefore let him that glorieth glory in the Lord.

A fifth particular is this, namely, The exactnesse of Gods Justice.

That one example of our Saviour Christ, will stop the mouths of all gain-fayers to this particular, when Christ did in the flesh hang upon the Crosse, bearing all the sinne of his people upon him, and having the whole debt to satisfie, he did then finish his satisfaction before he came down from his suffering, our Saviour tells us himselfe that the work was finished. So the Author to the *Hebrewes*, Chap. 10. v. 14. *For by one offering he hath perfected for ever them that are sanctified.* Christ by this one offering of himselfe did make a perfect satisfaction to Divine Justice, otherwise such as he died for could not be made perfect, nor could that of the Apostle be a truth, That there is no condemnation to them that are in Christ Jesus. Nay God himselfe by the Prophet *Isaiah* in Chap. 53. 11. doth acknowledge satisfactions in the sufferings of Christ, *He shall see of the travell of his soul, and shall be satisfied.* God in Christ doth behold his Divine Justice fully satisfied for the sinne of his people: for that is the whole drift of the Prophet in that Chapter, to shew forth the sufferings, and satisfaction, of Christ to Gods justice; so that we see the exactnesse of Gods justice, that his beloved Sonne, when once made a propitiation for sinne, must pay the utmost of the debt, so that he doth perfectly discharge. There is exceeding much in this for believers to glory in God, but I shall forbear enlargements. I am sure it is a full prooffe to that which I produce it for. *Pharaoh* and, all his Host in the red Sea, is another remarkable testimony of the exactnesse of Gods justice; so were those murmerers, and Idolaters in the wilderness, and Gods dealing with that King which cut off the great toes and thumbs of so many Kings, so that we see God is exact in his justice, and exceeding glorious in it: so in this particular, he that glorieth let him glory in the Lord.

In the sixth place, Consider God in the perfection of his holinesse, righteousness, and purity; so that if you can finde spot or wrinkle in him, may he will not leave either spot or wrinkle in any he takes into union with himselfe, he makes himselfe to be his peoples inheritance, that so they may be holy in his holiness, righteous in his righteousness, and pure in his purity. God is so perfect in holinesse,

holinesse, that he abhorres every unholy thing, so exact in righteousness, that the righteousness of the Scribes and Pharisees is no better then drosse and dung when Christ the righteousness of God appears. God is so full of purity, that he is nothing else, and yet he is all, but he is all pure in all he is, so that in this consideration also, such as will glory let them glory in the Lord.

Again consider the infiniteness of the power of Gods wisdom. Heaven and earth is full of this glory; by his power he makes and preserves, gives being and maintains being to all things. Heaven is his throne, and Earth is his footstool, Monarkes are but worms under his feet. *Isaiah 40. 15.* So are the nations of the earth as the drop of a bucket, and counted but as the small dust of the Ballance, when they are counted to God, they are lesse then nothing and vanity.

If all created beings were summed up in one, they are all but vanity, and make nothing to be compared with the infinite power of God which created them, God is not only infinitely full of power to doe what he will, but he is infinitely wise to know what to doe, how to doe, and when to doe for his own glory. To this of the wisdom of God, I thinke I shall offer one prooffe, will be either convincing or silencing all that doe acknowledge God, and that is namely this, The mystery of godlinesse, Christ in the flesh, it is a mystery above any wisdom but Gods to reveale; Oh then how great is that wisdom which could make such a mystery; this mystery may be admired by Saints on Earth, but it will never be fully understood till we come to Heaven. The reason is, it is so great a mystery, then surely it must be infinite wisdom that is the fountaine of this mystery; the depths of God are deep indeed, infinitely deepe. My meaning is not to enlarge in these particulars, only to give a tast of things wherein God only will appear the proper subject of his peoples glory; so that such as glory may glory in the Lord.

The last particular I shall mention is this, The eternity of God, that God is eternall in all he is, the Lord tells us in one scripture, *I am God that changes not, he waxeth not old as doth a garment, he dwelleth in eternity, God is the same yesterday, to day, and for ever.* Now this is a fit subject for Saints to glory in, not only a glorious God, but the God of eternall glory, and a God that is eternally glorious.

Now

Now give me leave to sum up all the former, and to adde this to them, and then see what we can say for this glory, & for this God the subject of our glory, who is

First, the God of originall and eternall love.

Secondly, the God of free grace, and eternally so.

Thirdly, a God rich in mercy, and that to all eternity.

Fourthly, a God faithfull in making good all his promises, and in this also he is an eternall God.

Fifthly, God is exact in his justice, and this to all eternity.

Sixthly, God is a God perfect in holinesse, righteousness, and purity. And in all these God is eternall.

Lastly, a God infinite in power, and wisdom; and in these eternall, his power is eternall power, and his wisdom eternall wisdom.

Now tell me if the first Scripture be not a weighty exhortation, *He that glorieth let him glory in the Lord*. Take this as a foundation, and carry it all along in your eye. That purely what God is in himselfe, is the onely matter and subject of his peoples glory. For that is the exhortation, *Hee that glorieth let him glory in the Lord*. And I desire to carry soules home to God himselfe, that our soules may drinke the water of life at the fountain of life, there it is eternally the same. A soule that doth truly and purely glory in God himselfe, will tell you that it findes God to be a God of originall, eternall love and free grace. And therefore sayes this soule, Blessed be this God, I beleeve all my iniquities are pardoned, and my sinnes blotted out by the blood of Christ, so they shall never more be remembred, or charged against me; for the originall love and free grace of God hath laid them all on Christ and he hath given exact satisfaction to the Divine Justice of God, so that through eternall love and free grace, I am acquitted and justified in the sight of the eternall, holy, righteous, and pure God; and in this eternall love and free grace of God, I am united to Christ, so that Christ the Wisdom, Sanctification, & Redemption of God, is mine, and I am his; Christ made sinne for me, and I made the righteousness of God in him: so that when I glory in my redemption, I glory in God, in his originall love and free grace. When I say the Law of God cannot condemne me, I doe not affirme that I have kept the Law in my selfe, and so glory in the righteousness of the Law, which is of workes; but I glory in

the original eternall love of God & his free-grace, that hath made Christ my righteousness, who hath fulfilled the law for me, and is daily doing it in me by the power of his grace, *Rom. 6. 14.* And give me leave to glory then, sayes this soule, though it bee great things that I glory of, so long as God himselfe is the subject of my glory, no *Legalist* can hinder God of his Soveraignty of his original love and free-grace, so that when God assures any soule of this his salvation, and the soule glories in it, this soule glories in the Lord. Come and see, sayes this soule, the glory of the Lord, I am saved meerly by the free-grace of God, his original and eternal love hath plucked me out of sinne, selfe, eternal death, hell, law, grave, the power of Satan, and eternall condemnation, and made me one with Christ, and heire of himselfe, a joynt heire with Christ in eternall glory. This is my God, sayes the soule, all this is the fruits of his love, and free-grace, riches of mercy, and faithfulness in his covenant and promises, the exactnesse of his justice upon Christ, is perfection of justification to my soule in union with Christ; the perfection of his holiness, righteousness and purity, is the glory of my soule, whose life is hid with Christ in God; the baptizing of his holy Spirit, in which the elect in Christ are buried with him to sinne, makes the resurrection of Christ, and the new creature in me, sayes this soule. And all this is God, meerly what God is in himselfe, saving, justifying, and sanctifying glorifying grace, all is Gods grace, all this is free grace, and all this free grace is my God, sayes the believing soule; therefore (sayes this soule) come O man, and taste how good the Lord is. *Here is Milk and honey freely without price, & without money, Isa. Chap. 55. 1.* If this soule meet with a believing heart, it presently holds forth a bleeding Christ; and if a soul that argues against its own salvation, why sayes this soul, consider grace is free, your salvation hath no other foundation but the original love and free grace of God. God concluded all under sin, that salvation might be of grace. No soul since the fall of Adam could ever plead it selfe before God; the whole frame of salvation stands upon the free-grace of God; now you have nothing to argue against but free grace, your not being worthy can never make God not to be gracious; you see nothing lovely in your selves that can not hinder, for God is the original of love, you can in no measure keep the law, the law it was to convince of sin, not to justify any soul;

soule; but Christ the gift of free grace, he hath satisfied and fulfilled the Law for all his elect, say what you can, I will answer you, I sayes this soule with God, that is with eternall love and free grace.

If God should suffer Selfe, sayes this soule, to have share in salvation, I were as miserable as any soule alive; for I am as much under sinne in my selfe, as any other soule, but the glory of my salvation is my God, this I believe by his Spirit, that himselfe is my salvation, his owne eternal Being is my eternal life, his original love and his free grace which is of himselfe, is the everlasting salvation of my eternall soul. And sayes this soul, upon this assurance I am able to goe to God himselfe through Christ, by his Spirit, to plead my interest in him, to plead my salvation to be eternal, because it is the salvation of his own original love and free grace; so that it can never faile and come to nothing, because in the eternall God; and when Satan should shake me out of my assurance, I carry him to my God and let Satan know, that my salvation standeth not upon my owne legges, but is the worke of the eternal original love and free grace of my God, which is above the reach of Satan, because in the very Being of God; for God is love and free grace.

Thus a believing soule makes God the onely subject of his glory; and from this foundation such a soule can never want a proper subject to glory in. Saints would be glad to finde loving kindnesse, mercy, faithfulnessse, justice, holinesse, righteousnesse, and puriry amongst men; and truly these beames of God in his people, makes them very glorious; and the want of these is not onely a shame, but the misery of this our present age. These sparks of God make men truly Noble, and the going out of these is the innobility of the times we live in, but neverthelesse Gods people are not at a losse for a subject of glory; For God is this, all this, and eternally this, in the infinite fulnesse and glory of it. Therefore what remaines but to presse home, and to take up the Apostles exhortation, *He that glorieth let him glory in the Lord*, in the God of Grace, and that our names are written in the book of life with the blood of Christ, the gift of his grace, that we have our inheritance in the New *Jerusalem*, so that if these earthly tabernacles were dissolved, we have a building with God, an house not made with hands, but eternall in the heavens, 2 *Cor.* 5. 1.

This wil be lasting glory, when as the longest day the worldings glory lives, is but till the earthly tabernacles be dissolved; their joy and glory amounts to no more then the crackling of thornes under a pot, it is certainly perishing, because it is not God himselfe. It were well if Saints did not suck in too much of this perishing glory. But there is another glory which Saints too often sit down in, and too much make their boasts of which is short of the true subject of glory: even GOD himselfe. And that is Circumcision and Uncircumcision; *Paul, Apello, and Cephas*, externals, formes, outsidcs, somethings in the way of God when they should only glory in the end, God himselfe; a soule that truly lives in God, submits to all the will of God, and walkes in all the wayes of God, revealed to it by the Spirit, but lookes upon them all as below his rest. He can fixe and glory in none but God himselfe; it pleaseth God through meane things to make known himselfe to his people, and to have communion with his people in; but he contrives and makes up the salvation, the life, rest, and glory of his people in his owne eternall love and free-grace, and would not have his people lye downe in the streames, but passe through them into the Ocean of his owne bosome of love and free grace; it wil be a small advantage when Christ comes to make up his jewels, for any soule to say, I was of this Church, or of that, konwn by this name or the other; Circumcised or not circumcised availes not at that day; Christ lookes for the new creature, his owne image, the worke of the eternall love and free grace of God in every soule; The glory of that day will be, God is mine and I am his; His free grace is my salvation, and my salvation is the worke and fruits of his owne eternal love and free-grace. Therefore sayes the Apostle in 1 Cor. 3. 22, 23. *Let no man glory in man, for all things are Gods; whether Paul, or Apello, or Cephas, or the world, or life, or death, or things present, or things to come, all are Gods, and wee are Christs, and Christ is Gods.*

Glory not in man, nor any thing comes by man, all these are yours in that great gift: the Lord Jesus Christ; glory in him then you have a right subject for your glory, namely God. *Paul and Apello* is yours to use, but not to glory in; Christ, and God in Christ is the only centre for a Saint to rest and glory in. Oh then away with any lower glory then the Lord himselfe, hee is a ne-

ver failing glory, at his right hand are glories for evermore. In the
 21. of Revel. 23. *The glory of God is the light of the new Jerusalem,*
and the Lamb is the light thereof. It is only God in Christ that is
 the glory of heavenly soules, therefore let such soules glory in
 nothing else. It is very unbecoming the heires of *Canaan* to take
 up their glory in the wilderness provision, much lesse to hunger
 after the Onyons of *Egypt*. It is not huskes with Swine, but
 bread in our Fathers house that is our portion as children, then
 surely our glory should be in God and in Christ the bread of life:
 all lower glories are the sin and shame of Saints; and when Gods
 people doe take up lower glories, it pleaseth the Lord in much
 mercy to take away those ding glories that his people may be a-
 shamed to glory in any thing but himselfe, who is the everlasting
 God, in as much as the riches of the eternal love and free grace of
 God hath made himselfe the inheritance of his people and their
 glory. It is not presumption, but true interest and duty for every
 Saint in point of glory to overlooke all of this side God himselfe,
 and not to rest but in the eternal, original love and free grace of
 God. I shall conclude with this cordial truth to all the people of
 God; Your real and proper glory can never be taken from you,
 because 'tis God himselfe; the World may hate and persecute
 Saints because of this, but they shal never be able to strippe us of
 our glory; it may be they thinke to doe it when they shall scatter
 Churches and Saints from one another; but this is their darke-
 nesse; they know not Saints proper glory, God himselfe is their
 glory, he is the glory of all Church-fellowship and communion
 with Saints. Worldlings are mistaken if they thinke to put out
 this glory, though God doth many times make use of meanes in
 which he makes knowne himselfe, yet hee is not bound up to
 meanes. If the men of the World could so scatter Saints, as they
 should never see the faces one of another more, yet by this they
 cannot hinder them from seeing the face of God in Christ, and
 this is Saints glory; It is an unexpressable glory, that our glory
 is in God, and that God himselfe is his peoples glory; though
 the malice of men seems to be boundlesse, yet certainly their pow-
 er is bounde, they are in fetters and chaines before they come
 to their owne home; though they may perfectly envy, yet they
 cannot in the least disappoint or destroy Saints in their glory;
 God can in a moment unpower and destroy them, but they can
 never

never un-God him, they cannot diminish his original eternall love and free-grace and rich mercy, they cannot make him unjust or unfaithfull, (nay they shall feele that he is both.) They cannot strip God of his holinesse, righteousness, purity, power, perfection infinitenesse, and eternity; therefore they cannot strippe Saints of their glory, because God in all this, and all hee is, is his peoples glory. Saints have this glory above a dying World, therefore above the reach of dying men. Oh then Saints rejoyce in the Lord alwayes, glor y in God who is fulnesse of glory; let the World see we have meat to eate which they know not of, & a God to glory in which they can never hinder us of. Let them see that we are already risen with Christ into his glory, and do know that if these earthly Tabernacles were dissolved, nothing could hinder us of the full enjoyment of our God in glory, who is our God and our glory: so that the Spirit of God hath imprinted in our hearts and lives this precious exhortation, *He that gloryeth let him glory in the Lord.*

CHAP. XIII.

Saints have victory through Christ over Death, and by faith glory in it.

1 Cor. 15. 55, 56, 57. verses.

55. O death where is thy sting? O grave where is thy victory?

56. The sting of death is sin, and the strength of sin is the Law.

57. But thanks be to God which giveth us the victory through our Lord Jesus Christ.



THE subject-matter of this whole Chapter is Death, and the Resurrection from the Dead. The general scope of these three verses is death, & that under a two-fold consideration; death in its strength with its sting, & death under victory bereaved of its sting.

Death is a generall subject, it concernes all flesh, for it reacheth & puts a period to all flesh; & truly as this & other Scriptures holds it forth, it is a very weighty subject, and is worthy of the most serious meditations and considerations of all dying flesh that is in this life but clay walls and prisons to immortal soules; such fraile buildings Death shal certainly cracke, and leave in the grave till they be crumbled to dust, from whence they were taken; but the weight of Death lies not barely in this, as it puts a period to the being and breathing of all flesh, but in the sting of death which is sin, and the strength of sin which is the law, & under these considerations the Apostle takes it in this Scripture, and in *vers. 55.* puts a holy triumphing question: *O Death where is thy sting?* Not that he was ignorant what was the sting of

of Death; for in the very next verse he tells us what is the sting of Death, and the strength of that sting: but he puts the question to let Death know, that in the free grace of God through Jesus Christ he had victory over him; As if hee had said, Death I know that sinne is thy sting, and the law is the strength of sinne: but this I know in the Spirit of God, that Christ hath born my sins, fulfilled the law and satisfied divine justice for my soule, so that now Death thou hast no sting in thee for me; Christ in taking sin from me, hath taken thy sting from thee; so that now *Thanks be to God which giveth me victory through my Lord Jesus Christ.* I can with glory put this question to thee; *O death where is thy sting?* Death shall certainly sit in the bosome, looke in the face, and close the eyes of all flesh; but whether in this presence Death appears a friend or an enemie; whether with, or without his sting, this is the great maine thing to be enquired after; to be resolved in this, the soule must looke up to Christ, behold Death first in him. To be more distinct upon this weighty subject, take some particular heads and observations from the words.

First, That union with Christ gives Death to sinne, gives satisfaction to the law and victory over Death.

The Apostle doth acknowledge that sin is the sting of Death and that the law is the strength of sin; but notwithstanding hee bleisseth God for victory over Death through our Lord Jesus Christ; so as that which giveth victory over Death must be the death of sin, and the satisfaction of the law; and that is saith the Text, our Lord Jesus Christ, union with, propriety and interest in Christ; Christ by dying for his elect body, did not only save them from their finnes, in being made sinne for them, *2 Cor. 5 last.* and redeemed them from the curse of the law, being made a curse for them, *Gal. 3. 13.* But did thereby give us victory over Death; Christ by taking away sin, bereaves Death of his sting, by which Christ conquers Death, for all that have union with him, and interest in him; so that through Christ that loved us we are conquerours over Death. Death where it hath no sting can have no victory, but the death of sinne is victory over Death. Christ he overcomes sinne and Death by dying, he dyes for his people, and his conquest over Death was for them for whom he dyed, so that a believing soule looking upon Death through Christ, doth triumph as the Apostle here: *O death where is thy sting?* And doth with

with Christ reigne over Death, as an enemy destroyed, and put under his feete, vers. 25, 26. The believing soule in its union with Christ is above Death, as Christ is above it; not but that the bodies of Saints shall for a time sleepe in the grave: but Death being without its sting, is in that but a servant, to put Gods children to bed for a time; *it'll corruption shall have put on incorruption, and mortality hath put on immortality: and then shall be brought to passe the saying that is written: Death is swallowed up in victory.*

The 2d. Observation is this: *That such as dye not in union with Christ, they dye under the sting and victory of Death.*

Death is as I may say, death only in the sting; when the sting appeares in Death, then and then only hath death a grim countenance, it is sinne that puts the terrour into Death: but when the sting of sinne was taken away, the Apostle could glory in and over Death; but to Christ-lesse soules Death comes in its full power; *It is appointed for all men once to dye, and after death to come to judgement.* Now to a Christ-lesse soule death and sin appeares together, and the sting of Death which is sin will goe along with the soule to judgement; this makes death to be dreadfull to such poore soules; and here Death is not a servant to lay the body to sleepe, but a Jaylor to bring soule and body in sinne before the just and righteous Judge; to a soule out of Christ, it is death to thinke of appearing before a righteous and holy God; but when Death comes, and the soule must certainly appeare before this tribunall, this is death indeed, a thousand deaths in one; to such a soule it is death to live, because the sentence will be, *you are cursed* this shall be your curse, you shall live for ever out of the presence and glorious enjoyment of the everliving, holy, & glorious God; *the sting of death is sinne.* Where death and sinne meets in one soul there death stings to death; and then it is truly death, because it hath its sting, and there sinne hath its strength, the law of God to accuse, and the curse of that law to condemne to all eternity; thus is Death in strength to Christ-lesse soules, soules not in union with Christ.

I intend not in this meditation to take in all the parts of this subject, for then I should be very large. Nor shall I in this place take into consideration how Christ hath delivered his people from sinne and the curse of the law, though both are proper to this Scripture, because I have done it in some other parts of this

booke; I shall take that for granted, and confine my meditations to that which I judge to be cheife upon the Apostles spirit in this Scripture, which is namely this;

The glory and excellency of Saints, as we may glory in and triumph over Death thorough our Lord Jesus Christ.

First, a Saint through Christ may glory over death in the very nature of it. Death here is no death, the sting being taken away, it hath as it were lost its nature, it is changed, it is now what it was at first; it is the nature of Death to devoure and destroy, that appears by the sting which is sin; but through Christ Death is bereaved of this power, having lost its sting, in stead of a destroyer, it becomes a servant, not only to God, but to Saints also. Death is through Christ a servant to all Saints, to waite on them till they have finished their worke on Earth in the will of God, and then layes them to rest in the dust; It waits till all the worke be done, and then doth its worke in the appointment of God, resting the weary body from its labours, cracking the clay walls, that the thirsting soule may meete its beloved in perfection of glory: so meet, as never to part more, but to be for ever with the Lord, to behold the love of God in glory, and be for ever swallowed up in the glory of that love. Death, which in it selfe is grim and frightfull, is through Christ to a Saint welcome and pleasing, because it comes without a sting, and hath no other businesse but to serve Gods end, in freeing both soule and body, sets the soule free from the body of death, and the body from a weary and toilesome life; Death is but a sleep in which the body lyes, till at the glorious appearance of Christ it riseth incorruptible; the nature of death is through Christ, but to be our Fathers messenger to bring us home, that we may see his reconciled face in glory, and enjoy the mansions prepared for us; that wee may tast the love of his heart, know him in himselfe, reape the full harvest of all our hopes, possessing glory above the life of faith; our feasting in heaven will be fruitious, not a crown of glory in promise only, but in possession, the joyes, the hopes, the desires of a gracious soule in all his life, is by death brought in at once; the joy of this soule is, that the day drawes nigh; in which the body shall be dissolved, and it shall be with Christ: It hopes to meete its beloved in perfect glory, and never part more, *it desires to be absent from the body, and present with the Lord:* and in
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all, this death is through Christ a servant to a Saints death, hath all its poyson in its sting : and Christ taking away the sting from death, hath quite changed the nature of it ; Death with its sting kills where it conquers, but Death without its sting only changes the body of Saints from wormes to cold clay. So *Job*, he waited all the dayes of his appointed time till his change came ; by death Saints change their place, but not their company, whereas before they lived in God, now they live with God, Saints on earth have communion with God and Christ in the Spirit, and Saints in heaven have the same company, but in greater glory. Death changes our place of communion, but not those we have communion with ; Saints on Earth live upon love tokens from God and Christ sent to them by the Spirit ; but in Heaven upon the originall and fulnesse of all that love ; here by the Spirit we read the love and kindnesse of God and Christ in a Covenant of free-grace, and many gracious promises ; but in heaven we taste of love in the fountaine, in the very bosome of God and Christ to all eternity ; here we glory that glory waits for us in heaven, there our glory is to be swallowed up into glory, and to be made glorious in the fulnesse of that glory. In this Saints glory over the nature of death, it doth not kill them, but change them from a cloudy, to a more exceeding and eternall weight of glory : And as for the bodies of Saints, it may be said of them as Christ did of the Rulers daughter, *shee is not dead but sleepeeth*. Death changes them in this, their sleep is something longer then at other times, yet they are not dead but sleepe, for Christ is the life of Saints *And because Christ lives, they live also*, *John 14. 19*. Their clay is colder in this sleepe then in others, and by degrees crumbles into dust ; here is a change indeed, and it is no more ; for *this corruptible must put on incorruptible, and this mortality must put on immortality*, and then it will fully appeare that death is swallowed up in victory, *1 Cor. 53. 54*. The nature of Death is changed by Christs taking the sting away, from being the King of terrours ; it becomes the messenger of glad tidings ; Death is now so free from terrours, that it brings tidings of the greatest joy to Saints, it tels the Spouse of Christ she shall goe and be for ever in her beloveds armes. Your wilderness days are accomplished, in which you went many times to the Watchmen to enquire for your Beloved, and you found them in the darke as well as your selfe ;

but now you shall finde your Beloved, and be filled with his love, and live in the light of the Lord for ever. Death tels the children of God hee is come to fetch them home to their Fathers house; yea, to their Fathers Kingdome; in which they shall all reigne with him. They shall be as children under age no longer; they shall now possesse the mansions prepared from eternity to eternity; not only have all teares wiped from their eyes; but to live for ever in the beholding and enjoying perfection of glory. Death brings glad tidings both to body and soule; it tels the body, head, you shall ake no more, stomacke you shall be sick no more; heart, you shall tremble and be affraid no more; flesh, you shall bleed and smart no more; I am come to put an end to all these feares and troubles. God will locke you up in the cabinet of the earth, that you may there sleepe in peace till Christ raise you inbormuptible, and carry you into glory. And to the soule, sayes Death, you shall have no more time for sinne and vanitie; perfect holinesse to eternity shall now swallow you up; I come only to put an end to sinning dayes; you shall now groane under sinne no more, that body which held you, and was subject to temptations, shall now goe to sleepe in the dust till the tempter be chained up in eternall darknesse; in stead of mourning under sin, you shall now for ever glory over sin, your feares shall end, so shall your faith; for in stead of the evidence of things not seene, you shall both see & enjoy the heights, breadths, depths, and lengths of the love, grace, kindnesse, faithfulnessse, and glory of that God you have believed in. Feare not me sayes Death; I come from your Father, so as you may be sure I have no commission to hurt you. Christ your beloved Husband Brother Head, and Redeemer tooke care that I should not be able to hurt you, for he tooke my sting from me before I should come unto you. I am come without a sting to tel you God and Christ loves you; but that is not all my errand; they love you so well, that they can suffer you no longer to be out of the full enjoyment of their love, and I am sent to cracke the clay walls which is your prison, that you may flye home, and be at rest; there your rest shall be as high as heaven, and filled with God, where no troubles can ever reach you, nor no power be able to unrest you; this is the true nature of death to Saints, Christ having taken sin from them, which is the sting of death; so that in all this, and exceedingly

exceedingly more may believing Saints glory in the very nature of death.

Secondly, a Saint through Christ may glory over Death in the time of it, though it be uncertain in the time of its coming, yet that binds not a Saints glory. For a believing Saint knowes when ever death comes, it shall be without a King, and this made the Apostle to glory in Phil. i. 21. *For me to live, is Christ; and to dye, is gain.* If death stay longer before it comes, yet I can glory in the length of time: *For to me to live, is Christ;* and in the strength of Christ I can wait patiently all the dayes of my appointed time, till in the will of God my change shall come. And if death be at hand, and settle it selfe in my bosome the next moment, yet herein I have glory, *For to dye, is gain.*

A believing Saint can tell Death he hath his time as wel as his work appointed him: you have both your time and your power given you by my Father, and though to me it is a secret when your time shall be, yet in the Spirit of God this is revealed to me; when ever you come, the love of God my Father comes with you, and your work shall be to have me home, that I may feed upon the banquets of love for ever. Therefore sayes such a soule, I feare not the time of your coming, but wait patiently for it in the wil and Spirit of God; yet in all that time, *this I earnestly to be dissolved, and to be with Christ.*

The uncertain time of death may justly be sad and amazing to such as have their good things, and their portion of good onely in this world, and that by terme of life, for here Death crops all in a moment, and they are left empty, though their barnes be full as the foole in the Gospel: But to such a soule, *whose life is hid with Christ in God; and when Christ who is its life shall appeare, we shall then appeare with him in glory.* Here the uncertain time of death can be no disadvantage, because Christ to this soule is eternal life; so that it lives certainly and eternally with Christ in God, Col. 2. 3, 4. it hath a certain life, and therefore can glory in it, and over the uncertain time of death, 2 Cor. 5. 1. *For we know, that if our earthly House of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternall in the Heavens.* Though we know not the time of dissolution to this earthly Tabernacle, yet this we know, when it shall be, it will be a time of advantage, for wee leave a tabernacle that may and must be dissolved,

dissolved, to possesse a building of God, an eternal Mansion house in heaven. Therefore sayes a believing soule, Death I can glory in thy time Christ hath made thee my friend by taking my sins, which was thy sting, away from thee, and now I long and earnestly desire to see thy face; O death my friend; If I must waite yet a few dayes or yeares before the appointed time shall come for thee to lay my weary body asleep in the dust yet I doe see the beauty of my Fathers will in that, but if thou bee'st at hand thou art truly welcome, if the next moment be thine for me, it is a blessed moment, the moment of my first entrance into the full fruition of blessednesse, this thy time is the time of wiping all teares from my eyes, and revealing all glory to my soule; of putting an end to all misery, and the beginning of joyes without end, thy time is my triumphing, my waited, hoped, longed for moment; I did tell the World that scorned me that I was an heire of glory, had mansions and a crowne prepared and waited for me in my Fathers glory; and art thou now come O death to fetch me home, to bring me to Christ my head, with whom I shall for ever possesse that glorious inheritance, which I have gloried in, this is a blessed time and moment, in which I beheld thy face, thou art not come before thou art welcome, I have nothing to stay me here, I have waited long for thee, my God and Father is in Heaven, so is Christ my beloved there, perfection, purity is only there, my treasure is there, so is my heart also, and art thou now come to set me cleare of this corrupt empty perishing World, that I may be only there, and for ever there; O blessed be the Lord that thou art come, thy time is a welcome time, a time of deliverance from sinning in the body, and the body of sinne, thy moment puts an end to all houres of temptation; and though the men of the World may trample over my clay yet my soule shall triumph in reall glory, above this imaginary glory; thus may a believing soule glory over death in the time of it.

Thirdly, A beleiving Saint through Christ may glory over the feares of death.

What ever feares there be in death they are onely to Christ-lesse soules, for soules in Christ may glory over them all, because to them death hath no sting, as first the grand feare in death is this that it may prove eternall, the haling of soule and body out
of

of the World, to come before the righteous Judge of quicke and dead, where it shall receive this sentence; *Goe you cursed into eternall fire prepared for the Devill and his Angels for ever.* This is more then a feare, for it is really so to Christleffe soules; where death comes with his sting in him; but when the sting is gone this feare is gone too, and the beleaving soule in Christ may glory over death as it is bereaved of his sting, and so over death in this great feare, the Scripture tels us, *It is appointed for all men once to dye, and after death to come to judgement:* That is, to come before the righteous Judge, but the description which the Word of God giveth us of that day, is, that there shall be a right hand and a left to distinguish betweene the Sheepe and the Goats on his left hand, *Depart from me you cursed into everlasting fire, prepared for the Devill and his Angels,* so to the Sheepe on his right hand he will say, *Come you blessed of my Father inherit the Kingdome prepared for you from the foundation of the World:* 25. Mat. latter end; The feare in death is a feare of judgement, but the judgement day is a blessed day to all the members of Christ; tis that day when soule and body shall meet againe to be blessed for ever, in inheriting of the kingdome prepared for them, it is the day of the bodies full redemption and eternall nuptiall with the soule, this day is so farre from administring feare in death to soules in Christ, that it is the comfort in which those earthly tabernacles goe to the dust; beleaving *That what is sowne in corruption shall be raised in incorruption, what is sowne in dishonour shall be raised in glory, and what in weaknesse shall be raised in power, and though it be sowne a naturall body yet it shall be raised a spiri- tuall body,* 1 Cor. 15. 42, 43, 44. So that the feare of eternall death and judgement is wholly taken away from this naturall death, where Christ hath taken away the sting. But Secondly, The men of the World will tell you, they are afraid of death because it cuts them off from their Worldly delights, they can finde no other fault with the World but that it perissheth, could they enjoy it for ever though there be many bryers in this Wildernesse, yet they could make their *Canaan* in it, so that they might never be stripped of it; but they know when death shall once close their eyes, they must bid adieu to all their Worldly delights never to see or enjoy them more, and upon this consideration as well as the former, death is the King of feares and terrour unto them.

But

But it is quite contrary with the soule in Christ, he concludes if his hopes and comfort were only in the World, he were of all men most miserable, he blesseth God for every wildernesse mercy, but he lives only in God himselfe, it is his joy to looke upon the World as perishing and his body a decaying, for the top of his glory and the expectation of his soule, is to be dissolved and to be with Christ; he counts the worldlings choyce of mercy to be the greatest misery, To be ever in the World would be worse then ten thousand thousands of deaths to his body; his pantings are to be absent from the body, that he might be fully present with the Lord, he doth acknowledge God to be glorious in his footstoole but as an heire of God, he thirsts to be in the glory of his throne, if you tell him of pleasure and delights in the World, his answer is that communion with God is full of pleasure and delight where ever it be, but sayes he, the World cloundeth these joyes, and eclipseth this communion, therefore O that I were stript of this dying flesh that I might have full communion and fellowship with God in the spirit that I might drinke freely of the waters of life in the fountaine; this soule reckons all the delights and pleasures of the world to be amongst the wise mans vanities, and having tasted Christ the bread of life in his Fathers house, and in him the love of his Fathers heart, can neither feede upon nor delight in the empty huskes of this perishing World, if any ambitious worldling telleth him it is very good to be honourable; I sayes he, If you meane that honour which floweth from being precious in the sight of God, and having an interest in his love; *Esay. 43; 4.* He gives this one answer to the worldling in all his proposals, of pleasure and beauty in this life, sayes he, God is the beauty of the whole creation as the originall fulnesse of it, so that it wholly depends upon his will, and that which is our glory is God himselfe, who is the glory of Heaven and earth, though the World withers yet he is for ever glorious and he is his peoples glory; therefore the worldlings feare in death upon this account is not a Saints feare, for his glory is out of the World even in God, and *his delight and affections are in things above not in things on the earth*, and that because *He is risen with Christ*; his affections are risen before his body is dead, the delight of his heart is in Heaven, though the flesh of it be in his body, 3 *Col. 1, 2.* this soule is crucified with Christ

Christ to the World and the World to him, 6 Gal. 14. so that neither his joyes nor his feares are with the worldling, if death can onely strip him of the World, he hath no cause to feare death, nay death cometh too late in that, for hee through Christ is dead to the World whilst he liveth and is above all the feares of death, because his life is hid with Christ in God; I but sayes the worldling I am afraid of death because it takes me from all my sweet relations here on earth.

I must dye to them and they to me, it is true indeed; but herein the beleeving soule is no looser, he leaveth the drops of corrupted creatures love to be swallowed up into the Ocean of Gods power and eternall love; he leaveth those broken Cisterns of love, which in a little time would leave him, and is taken up into the Father, and the fountaine of love in the glory of love and free grace for ever; he now comes to taste love in the originall, and readeth it as it was in the heart of God to him from eternity, and shall be to eternity in the fulnesse of Gods love, so full that there will not be the want of any sweet or relation for all will be made up in God, there is no complaining in the streets of the new *Jerusalem*, no want of relations, God will be a Father, Christ will be a husband, Saints glorified our brethren Sisters and associates to all eternity, we shall want no relations in Heaven, nor shall any relations there want perfection, for all there shall be compleat in Christ and filled with the fulnesse of God, we leave a World of wants, and it is to possesse a Heaven of fulnesse and glory: I but sayes a tender hearted Father or Mother, will not my Children my little babes want me? Truly no, for your worke in the decree of Heaven is done before God suffers death to cut your thread of life, and 'tis our unbeleife that telleth us it were better either for us or ours that we had more work in the World then God hath appointed us, had we more dayes we could not in them make a haire black or white, wee could not in our selves add that little to our little ones, Our Fathers kindnesse will be our childrens comfort; and hee liveth when wee are dead to them and alive with him, the presence of God with our children will be their blessed portion though we be absent, to beleeve in this his love and faithfulnessse will be a blessed rest to us and ours, we shall leave them well in leaving them with God; and need not feare the leaving them when wee are going to God,

death in taking us from our children, to carry us home to our Father will advantage us and not disadvantage ours, for though he filleth us with all fulnesse of love and glory in Heaven, yet he is neverthelesse full, but can also fill our children on earth, and such as taste of his love and grace have no cause to doubt of the freenesse and fulnesse hereof. I but sayes the flesh, it may be of a Saint, I am afraid of the paines of death in dying; truly this is a feare of our owne creating, for how many thousands goe out of the World when standers by can scarce tell whether they sleepe or dye; but grant it that the paines of death be strong upon thy flesh, yet take this with thee, it is all the paines that ever thy flesh shall beare, men to live a dying life are oftentimes content to have their limbs cut from their bodies which I beleevé is far more paine to the body then when death cracks it to let out the soule, but the gaine far exceedeth, thus is soule and body at ease both, when the other is but the dying of one limbe a little before the rest of the body, it is but the deferring of death and it may be many deaths assaults the body in that time, this is but a bugbeare in the fancie to fright children, not worth the naming among Saints, let God breake what he will, when he will, and how he will, he makes all good againe to his people in himselfe, it was Christs end in taking the sting from death not to leave any ground of feare for his people, so that beleiving Saints through Christ may truly glory in and over death in all the feares of it.

Fourthly, Believing Saints through Christ may glory over death in the manner of it.

Whether it be according to the termes we use for distinction, either naturall or violent death; yet to a Saint through Christ it is in both but death without a sting, and that which our flesh calls the worst of these, the violent death, God hath and doth make to be the portion of many of his deare Saints; the Prophets, Apostles, and those glorious primitive Christians did many (if not most of them) drinke of this cup, and did it with so much joy in God, that the Tyrants of those times were more unable to invent cruel deaths, then they were to undergoe them; and the reason is visible, for though these deaths had the cruelty of man in them, yet there was also the kindnesse of God in them, Christ had taken away the sting of death, which was sin
and

and though men might adde to their cruelty, yet they could put no sting into death. The Martyrs of late times as Histories tell us, have gone leaping and rejoycing to the stake, being joyfull in the embracing of flames; and as one said to his fellow Martyr, Be of good cheere; though our break-fast be sowre, yet our supper will be sweete in Heaven; As if he had said; though these flames brings smarts with them, yet they will put an end to all smarts, this is all the sting that is in death, and it will soon have an end; we shall sup with our beloved Jesus, and abide in that love for ever; it is sin in death that makes it bitter, what ever the manner be; but if sinne be taken away, there is no sting in death, let the manner be what it will, it is all one to a Saint where he meets with Death, whether in the field or at home in his bed, whether it takes him in his greatest strength, with his bones full of marow, or in his decaying state, when his eyes grow dimme, and his other faculties faile; he mindes not the manner of dying, but the matter of death, death is without a sting; so that where, when, or how death comes into his bosome, that is of little value with him; he only minds this to find death a friend without its sting, and then through Christ he glories in and over both matter and manner of death.

Fifthly, A believing Saint through Christ may glory over death in the ends of it.

There is two main ends in Death which is proper to Saints.

The first is, to put an end to a dying life, to finish that worke which begins so soone as wee begin to live in these bodies of clay; man begins to dye, so soon as he begins to live, because the whole life is but a progresse of death, or a dying life; all the time we live we dye invisible, and when we dye indeed, it is but visible death; that which we carry about with us in the World, then appears to carry us out of the World; that which sleeps with us, many a short sleepe, now casteth us into one long sleep, this is properly the end of death in Saints, to put an end to all dying; for it is a reall truth, though a mystery to the world, that Saints dye whilst they live, and live when they dye; So that this end of death is a Saints glory, not his griefe, not what he feares, but what he hopes for, counting himselfe most miserable of all men, if Deaths end were not to put an end to his dying life.

The other main end in death is; To plucke up the flowers of heaven

heaven that growes in the earth by the rootes, that they may be planted in their owne kingdome, and flourish there for ever. I meane those precious soules of Saints which are here enclosed in those earthly moulds of our bodies, by which the beauty of those heavenly flowers are exceedingly short of that glory they shall have with Christ above, and doe many times taste and savour of the earth they grow in; Christ is the proper roote of those branches, and Heaven the only place for them to grow and flourish in: Now death comes only to transplant them from Earth to Heaven, to crumble that clay into dust which holds these flowers of Heaven so fast, that they cannot get home into their owne kingdome. Now a Saint may well glory over this end of Death, for Death is herein the soules servant to have it home to glory, and to unprison it from all the bonds it lyes under:

But lastly, A believing Saint through Christ may glory over Death in its victory.

My meaning is, the victory which Saints have over death; death in the will of God layes Saints to sleep in their corruptible bodies; But Saints through their union with Christ rise againe, & that in incorruption; though it goe to the dust corrupt and noisome clay, in dishonour and in weaknesse like a natural body, yet Christ will raise it againe a spirituall body, full of power and glory. There is no losse to Saints in dying, no not to their corruptible flesh for that hath an interest in Christ, and Christ having conquered death for his people, though their bodies shall by death be sown in corruption, yet they shall not lye there for ever; the grave shall have no victory, but shall give up its dead, and such as rise in Christ, shall rise as Christ, spirituall bodies; though the Earth shall have leave to roote the corruption of the body of Saints, yet Christ will preserve his interest, and raise it as the fruit of his redemption and resurrection, even a spirituall body. Death hath its office, and the grave its proper worke; but Christ hath the command of both, when death hath laid the bodies of Saints in the dust, there is the end of his office, and when the grave hath swallowed up the corruption of those bodies, then its worke is done too: but then Christ hath an eternall worke in his hands, to raise it a spirituall body, that the fullnesse of his redemption may be made up, so as that soule and body

dy, both may be filled with the fulnesse of his redemption; and in this worke Christ commands both death and grave to give up their dead bodies: and then he spirits his owne, suitable to that eternall life which they are to possesse. The Scripture tells us, *That Christ is risen from the dead, and become the first fruit of them that sleepe*, 1 Cor. 15. 20. That is, Christ is first in the resurrection, but so as he is the first fruites, a testimony of resurrection to all that sleepe: and in Rom. 8. 11. The Apostle telleth us, *That the same power which raised up Christ from the dead, shall also quicken our mortall bodies by his Spirit*. So in 1 Thes. 4. 16. *For the Lord himselfe shall descend from heaven with a shout, with the voyce of the Arch Angel, & with the trumpe of God, & the dead in Christ shall rise first*. I mention these Scriptures to shew the victory that Saints have in Christ over death and grave; and to me they have full satisfaction and ample prooffe in them to the thing in hand, that neither death can hurt, nor grave hold so much as the body of a Saint in Christ; but on the contrary, that the very bodies of Saints have victory over death in dying, and that Saints have exceeding cause to glory over death under this consideration as well as all or any of the former.

I shall next take into consideration in some few particulars the benefits and advantages that believing Saints through Christ have by death both in our soules and bodies; I will begin with the bodies.

First, Death freeeth us from all the naturall infirmities and diseases of our bodies.

One complaines that winde makes a torturing tumult all his body over; the bowels and the body full, & they fill the head, so that there is no free part.

Another he complains that fluxe of water hath filled his veins, chur'd his blood, and numb'd his joynts; so that aches are in all his bones.

A third complains that gravell lyeth in his reins, teares his kidneyes, and stops his bladder, so that his whole life is as it were upon the torturing racke; there be many more complainers besides these which goe from man to man to make their moane, and begge their help for a little ease, though but for a little time, which sometimes they finde; but often retorne from fellow creatures as miserable as they came: but when Death comes without his

his sting, he makes a perfect cure of all sorrowes and paine for ever; among creatures we seeke ease with teares, but death hee brings full and lasting ease, and wipes away all teares from our eyes; Death puts an end to hunger and thirst, to cold and nakednesse, to labour and wearinesse; in short to all wants, and to all woes, the grave is quiet, it is the only piece of quiet earth that man can meeete withall; though a little above the grave on the earth there be cryings out, and complaininges, yet the grave is quiet, nothing can disturb the rest and quiet of that bed, it is not capable of disturbance, therefore exceeding usefull to rest in, this I assure you is a greater benefit then all the living World enjoys besides, Crownes have their crosses, States their crackes, all persons and things their wants, every person, state, condition, and thing under the sunne wrapped up in vanity; all wants are buried no where but in the grave of death; The body of man never bids adieu to all want til it be embraced in the arms of death, and laid to rest in that quiet center of the earth; but when death comes without its sting, it brings this certaine benefit and advantage with it.

A second benefit and advantage of the body of Saints in death without its sting, is this, It takes from the worlds scorne & cruelty.

When the bodies of Saints are in the grave, Worldlings must seeke some other object for their slander, scorne, or cruelty; they will finde no sap or moisture in the dust of Saints to feede these lusts withall; the derision and persecution of Gods deare Saints on Earth, is the pastime and practise of sinning soules; like the flye that sports it selfe about the candle, till shee have burnt her wings; but God hath his time to ease his people of this burthen, and if not before, yet certainly and fully when death comes, is this worke effected. Saints whilst they live in the bodie, are with their spirits above the worlds scornes and cruelties; but when death comes, then the body gets beyond them too; so that here is another benefit in death, it freeth them from the scornes of fools, and the cruelty of cruell men. The wicked worldlings counts a Saint to be the only troubler of the people, and place wherein he lives; but when death comes to a Saint, he is very willing to leave the world; their portion, and their elbow roome; hee is not desirous to trouble them any longer; all he desires is a little earth to lye downe to sleepe in, and that the world is content withall, wishing

thing that at the rest were there too, this is a benefit which a Saint with submission to the will of God desires many an howre before it comes, he is as willing to be at home in his owne inheritance as the worldling is to have him out of his, now death crownes these longings in Saints, and brings in the harvest of many prayers which the spirit hath made for this very thing, so that in these and many more particulars is death beneficial and advantageous to the body of Saints. But I shall mention two generals in which death without its sting is through Christ exceeding advantageous and beneficial to the soules of beleiving Saints.

First, It delivers them from a body of sin, a place of temptations and darknesse which is the whole complaint of Saints, whilst they are in the flesh; the Apostle *Paul* complaines of the Law in his members, which rebelled against the Law of his minde and of the body of death, how often doth the Prophet *David* pray to be kept from temptations and to be inlightned in his darknesse, that God would shew him the way he should walke in, and make his pathes straight. Saints desire to be uncloathed of the body of flesh because they are capable of sinning in that body, nay it is a body which tempts to sinne, and in which the soule is under much darknesse, *And therefore groanes within our selves waiting for the adoption, to wit, the redemption of our body, Rom. 8. 23.* It is very sweet to be delivered from temptations that they get not the upper hand, so as to lead the soule captive at their will, but to be above the reach of all temptations where we can never possible be tempted more, how exceeding precious and glorious is this; a Saint would if it were in his power give the whole World so that he might never sinne more, it must then needs be of great advantage to him to be carried above the reach of any temptation to sinne, you shall never meet a Saint at the throne of grace but his breathings are, Lord inlighten me in thy will, make thy minde clearer and clearer out unto me by thy spirit, leave me not in the darknesse of my owne flesh; now then how precious must it needs be to this soule to be taken out of all clouds, to have all clouds even the clouds of the flesh done away; so that not the least shadow of darknesse doth remaine.

Why all this and much more is the advantage of a Saints soule in the death of its body, for this death without the sting of sin

sinne is death to the body of sinne that it can be no more a body to sinne in, it separates light and darknesse, the soule and body, that both might goe to their proper place, and then the soule complains no more of darknesse, it is dark clay that hinders the soules light, when it is quit of that it is perfect in light, and this makes Saints so thirsting to shake off the rags of flesh, their clouds of darknesse, their places of temptation, and their sinning body, now when death comes he satisfies all these thirstings, fills up all these desires, and accomplisheth the present designe of God concerning the fleshly body, in which the precious soules of Beleeving Saints are through Christ abundantly benefited and advantaged, but this is not all the benefit and advantage which death without its sting through Christ bringeth to the soules of beleevers: There is another generall which is this.

The soule is now taken up into the perfection of Gods eternall love, free grace, full glory, everlasting purity, and thus to be for ever with the Lord.

When I say this comes in with death, I meane it is then so perfected as it could be never so before, for the bodies of Saints must bee sowne in corruption before they can rise in incorruption, and the soule is never perfect till it be quit of the corruptible body and this evill World, but this being once accomplished, Then the soule in God and God in the soul makes up perfection to all eternity; the soul hath now no let to full enjoyment of his Masters joy, it is now a childe of full age, nothing can hinder him in possessing his full inheritance in his Fathers love and glory. The mansions prepared from all eternity are now possessed to all eternity, the love which lay hid in our Fathers heart, and was too great to be revealed in the World, is now spread open to the soule, and the soule is bid eate my beloved; O drinke abundantly and be satisfied, this feast of love will hold out for ever, eternity cannot exhaust it, it is the love of God, this is the supper of the Lambe slaine before the foundation of the World in the designe of Gods free grace, this mystery is now revealed and the soules of Saints filled with the glory of it: Saints in Heaven are in the light of the Lord and all filled with the Lord their Light, perfection is there the portion of every soule; Christ hath given up the Kingdome to his Father, and God is the perfection and fulnesse of all his Children, this perfection

fection of glory is Gods end in redeeming his elect that we might be heires of God, fellow-heires with Christ in his eternall love, full glory and everlasting purity, never to know sinne or sorrow more, to be above the breathings of any defilement or the buddings of any vanity, what we shall then possesse will be nothing but all God, it will be all God and alwayes God, God will be the light of our eyes, the life of our soules, the excellency of our glory, the sweet of our sweet, and the perfection of our purity, in Heaven; Heaven is the presence of God, the full, perfect, glorious, and the eternall presence of God will be our Heaven when death hath laid our dying bodies asleepe, when the corruptible sleepest away its corruption, the incorruptible soule possesseth a crowne incorruptible and full of glory, so that the time of death without its sting is through Christ to a Beleever of great benefit and advantage, both in soule and body: Saints in Christ ought to improve the joyes and consolations which comes from the free grace of God to their soules, amongst which I am sure this truth is very eminent and therefore ought to be well improved, and first this calls upon believing Saints, (to whom through Christ, death when ever it comes will be without the sting of sinne) that they should not have sad or hard thoughts of death; we should not make feare in our flesh or spirits to be the associate of the thoughts of death, there is no cause for it the sting being taken away, by this needlesse and unbelieving feare of death in Saints wee doe prejudice our selves and bring an evil report upon our friend; First we prejudice our selves, for through a fearefull fancy of evil and danger in death, wee many times doe what we should not, and leave that undone which we ought to doe, how many stretch their consciences to doe that which they have no rule for and otherwise would not doe but that they feare it may cost them their lives if they should not, and how much duty is neglected upon this very consideration, upon a feare in doing to loose or indanger life, the feare in deed is to meet with death in doing, therefore chuse rather to omit duty, but it is safe and blessed through Christ to meet death in duty, sad and hard thoughts of death I verily beleeve doe much prejudice Saints in their streight and even walking with God through this wildernesse: it were happy if in reading we could read our own hearts.

But secondly, These fleshly feares of Saints bring an evill report upon death, which through Christ is our real friend; it is very unbecoming Saints to scandalise any, but that we should do this to death who is so real a friend to us, and the messenger of such glad tidings as what hath gone before proveth him to be, this is very disingenuous; if Saints looke upon him with a fearefull eye he will then be taken for an enemy to all the World, for to others he commeth with his sting, so as they have just cause to feare, but to Saints death is a reconciled friend in Christ, and we do him injury when ever we looke upon him as other, nay truly we dishonour Christ to feare death after he hath conquered him, the redemption of Christ for his people is so full that they may and ought to serve him without feare, the victory over death is part of the redemption of Christ, so that now feare of death is no lesse then diffidence of that Redemption, therefore Saints should be very watchfull that they harbour no sad nor hard thoughts of death, because in so doing wee dishonour a true friend, nay Christ that made death thus to be our friend.

In the next place this calls upon Saints that when death comes to sit in our bosomes, we should bid him truly welcome, and give him the entertainment of a friend, that is, be truly joyfull to see him, let him find by the joy of our hearts that he is welcome to our bosomes, let his countenance be pleasing to us, for though he be pale death to our flesh yet that flesh shall be a gainer by its palenesse, and finde nothing in death but a quiet rest til it shall put on incorruption; But to the spirit death is a messenger from God and Christ of glad tydings, and the feet of those which bring glad tydings should be beautiful to us, let death when he comes finde he is a long looked for friend, that he is not come before he is welcome, but should have beene welcome if hee had come much sooner; that thou takest him for so good and so real a friende that thou art heartily willing to goe with him and to leave all thy friends in the flesh, that thou hast kept them company but till he comes and now art willing to leave them all to goe with him, Saints may well bid death welcome as a friende for Christ is in him and the love of Christ, when Christ tooke sinne from Saints which was the sting of death, he gave them love in the room of sinne, so as before we had sinne in all, now we have love in all, and though death to Saints have not the sting

sting of sinne, yet it hath the love of Christ, and is worthy to bee bid welcome and entertained with gladnesse, when hee cometh.

But in the next place, This calleth loud to Saints that they beleeve strongly in that love of Christ who hath taken away the sting of death, which is sin, and thereby made death that was an original enemy to be a true and constant friend, the Scripture telleth us, *1 Cor. 15. 26. The last enemy that shall be destroyed is death.* Now death as an enemy to Saints is destroyed in the death of Christ, for his sting which is his enmity is taken away by Christ; that I inferre is this, Saints have much cause to beleeve strongly in that love, the strength of which hath overcome all enemies for us, Christ hath overcome death the last of enemies, why should we ever then feare the fading of that love which hath left no enemies to make us afraide; Saints feares are of their own creating, for what ever might have beene a true cause of feare hath beene under Christs destroying for he hath destroyed all enemies and where no enemy is, there is no true ground of feare; what remains then? Why nothing but a firme and lasting foundation of faith, the love of Christ is a strong foundation for a Saint to beleeve strongly in; what should we feare death is our friend the love of Christ hath made him so, the breakings forth of this love is ground sufficient to banish all feares, if death be no enemy, then there is no enmity betweene death and us, for death is the last destroyed enemy, and the love of Christ hath destroyed that enmity.

Saints have many that hate them but none that can hurt them, take this for prooffe, death is a Saints friend, there can bee no greater testimony of love then the destroying of enemies, for no man will destroy the enemies of him that he is an enemy to himselfe, enmitie would make enemies; it is onely love that destroyes them, and this love is Christ to his people, his love is so great that he will leave us no enemy; that is, no person, persons, or things shall ever be able to destroy a Saint, then surely Saints may and ought to believe strongly in the love of Christ, as worldlings know their nailes are too short to scratch but this love, their strength too weake to shake this eternall foundation if they suck our bloods they may choak themselves, but doe us no hurt, for through the love of Christ Saints are conquerers over

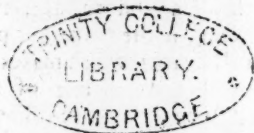
death; Saints may believe strongly on the love of Christ, for a worse enemy then the world shall never be able to destroy them, even sinne; for Christ hath destroyed sin, and in that death, for all that believe in him, so as a Saint triumphs over death in the want of its sting, is in the love of Christ which hath taken away sin, and this is that love which the soules of Saints should believe in, and rest strongly upon. Saints need not feare, they cannot lay more upon this love then Christ is able and willing to beare, nay then he hath borne already: for he hath borne all the transgressions, iniquities, sins, griefes, sorrowes, stripes and chastisements of his people, *Iſa.* 53. So that he hath redeemed his from the whole of sin; and believing Saints may not feare to venture their soules in all upon the love of Christ; nay doubtlesse it is the duty of Saints to live, believing strongly in the love of Christ, which hath put Death to death, and overcome all enemies for them.

But in the fourth place Saints should make this improvement of these truths to waite upon God patiently in believing. Death will assuredly come & deliver them from all their troubles in the flesh. Faith made *Job* to waite patiently all the dayes of his appointed time till his change did come. There is an appointed time in which the change shall come, & beyond that time it shall not stay: There can be no losse of faith in this thing; for death waits upon our Fathers will, and shall certainly come at his appointed time. I confesse, it is hard for Saints that are heires of heaven and know it, willingly to stay longer out of heaven and their Fathers imbracings, and in that time to be in a body of sin, and a sinfull world, to beare the infirmities of the body, with the scornes, slanders, and persecutions of the World; yet remember that this is the fulfilling of the will of our God, and all this time death our friend is a coming, every moment bringeth this longed for blessing nearer and nearer, and we cannot tell but it may be at the doore, that death may be in the next moment is the worlds feare; let it be a Sainis joy, and serve to quench immoderate thirst; here is this to answer all feares it will certainly come, and cannot be feared off, Christ longeth more for us, then we doe or can doe for him; and though we thinke him long, yet he that shall come, will come, and will not tarry. Remember the body is made of brittle earth, it will be soon cracked, or moulder away, it cannot by its constitution last long; the word of truth calleth him a foole that counted

counted upon many yeares when he was in clay; the flower soon fadeth, the grasse is soone withered, the shadow soone gone, and the Weavers shuttle passeth swift away, and this is the time of our flesh in Scripture account. Consider againe the waiting is but a moment, compared with the time of enjoying; the next moment may end the one, but the other is eternall without end, and the first entrance into our Fathers glory will take quite away the remembrance of all sorrowes and sufferings here below; nay the very beholding of Death without his sting will make us amends for all our waiting. Now surely Saints have great reason to wait for Gods time patiently and believingly; though wee be at present in the Wildernesse, yet *Canaan* cannot be farre off, and Christ will goe with us all the Wildernesse way till he brings us into *Canaan*; he is faithfull which hath promised never to leave nor forsake his people, the waiting time shall not be wholly without him; but when that time is accomplished, then we shall be fully and for ever with him, therefore our waiting should be in faith and patience on the will of God, all the dayes of his appointed time for us.

And lastly, The whole life of Saints should be a life of holy joy in God, and a glorying through Christ over Sin, Death, & Grave, believing Saints should live up those joyes which accompany Death without the sting of sin; they should glory in the grace of God and the God of grace. They should glory in the redemption of Gods free-grace; and as the Apostle here makes a holy triumph over Death without its sting of sinne and over the grave, which hath no victory, but must give up those bodies which are sown in corruption to be raised in incorruption; we should let the World know how kinde a God we have, that will not leave any sting in death, or victory in the grave, but puts an end to sin, and thereby an end to all sorrow, which makes death the worldlings feare to be our friend, and the time of stripping us from the worlds dying beauty, to be the time of filling us with his own glory. Saints may well glory over Death, that have God and Christ for their life; Saints may safely question with Death about his sting; when Christ hath taken it away for us, wee may safely glory in the times of Deaths approach, and the hour of his coming; when as Christ hath taken away his sting from him, we may truly say, there is no God like our God, no beloved like our beloved;

loved; for none but such as have an interest in the love of God and redemption of Christ, can glory over death; for to all others Death hath his sting, and when ever he commeth, comes with his sting; the feare of such hearts to see the face of death, speakes very much of the glory of Gods eternall love in Christ to all that believe on him, in taking away the sting out of Death, by which meanes they can glory in, and over death, look death in the face with joy and rejoycing; where death comes with his sting, there is a thousand deaths in one; but to a Saint death is no death onely a change, or a dissolving to be with Christ; then let us proclaim this to the world, and so glory in our God, that they may know their perishing idols are no wayes to be compared with our reall interest in God; the day of death that is at hand will fully prove the truth of this, therefore we may boldly say thus, we shall make it good both living and dying. The glory of a believing Saints death doth abundantly exceed the worldlings life nay indeed his own life; *for though to him it be Christ to live, yet it is gaine to dye.* It is more Christ to dye then live: In life Saints glory in Christ as he dyed for them; but in death they glory in Christ as they lived with him, the first is the glory of purchase, but the latter of possession. In the first we glory that the inheritance is given, but in the latter that it is received, which maketh up perfection of glory. And to Saints this is the next step to death with out its sting, so that they may herein glory and triumph as the Apostle: *O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Iesus Christ.*



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